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Christian Healing

Healing & Prosperity Thoughts

TO BE USED FROM

DECEMBER 20 to JANUARY 19

Healing: I am reborn in the Spirit of Christ, and my perfect body appears.

AT NINE P. M. EACH DAY CLOSE YOUR EYES AND REPEAT FOR FIFTEEN MINUTES SILENTLY, AND TRY TO REALIZE SPIRITUALLY, THIS HEALING THOUGHT.

Prosperity: I am conscious of the rich substance of the Christ body, and my prosperity is assured.

AT TWELVE NOON EACH DAY REPEAT FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY, THIS PROSPERITY THOUGHT.

(For an explanation of these thoughts turn to page 68)

UNITY

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UNITY

Devoted to Christian Healing

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The House Is Ready

A CHRISTMAS STORY

BY ZELIA M. WALTERS

"THE THOUGHT of him lies heavy on my heart when he is gone so long," said Hurah.

She stood in the courtyard, answering the inquiries of her neighbor, who had called to ask if there was any news of Abdial, who had gone to Capernaum on the business of disposing of the fruits of his fields.

"He has been gone long," ventured Anian.

"Past two Sabbaths," answered Hurah.

"But the serving man is with him, and he is trustworthy. I think you need not be troubled. Perhaps there was a fair or some spectacle that held him in the city."

"I can scarcely think he would have stayed for that. He would not willingly cause me disquiet."

"Ah, well, this day may bring him."

When the visitor was gone Hurah lingered in the

open court. In all Galilee there was scarce a fairer place; no, not even about the palace of Herod. Abdial's house was built on a hillside, and one end of the court projected out like a parapet. From this wall one could look over miles of the rolling countryside. The great highway that led north to Capernaum and south to Jerusalem ran like a ribbon between the orchards and grain fields. And though the house was so removed it still seemed to take a view of the great busy world. Below the terrace the olive orchard made a mat of dull green. There were flowers everywhere about the courtyard, and beyond the house on the hillside were trees for shade and beauty. On the carefully planned terraces the grapevines grew. Hurah loved her home and often gave thanks to Jehovah that the lines had fallen to her in pleasant places. There was just one shadow—but was it not always so with the gifts of life? For something given something was taken away. And how thankfully would she have given up her home, and dwelt joyfully in the smallest of the herdsmen's huts if only Abdial could have been strong and well.

"The soul within him stands straight and fair," she sometimes prayed. "O God of Israel, why must his body be so misshapen and racked with pain?"

She had never really asked God to heal him. She read sometimes the old tales of the prophets, and she knew that in the past men had called upon God for healing. But it was so far away, so strange, that she could not find any reality in it for today.

She brought a bit of sewing and sat down in a recess of the wall where the road was in sight. Down in the orchard she could hear the voices of her young sons shouting joyfully as they helped Dabkon gather

the olives. A reaper was singing in the field. There was a murmur of talk and laughter from the room where the women servants were weaving. What good and peaceful sounds there were all around her! Truly this was a house upon which the blessing of the Lord rested: and this because the head of the house was like a father to all those dependent on him.

"Oh, Abdial, beloved!" she said, "may Jehovah make you glad according to the years wherein you have seen evil."

But no matter where her thoughts wandered, her eyes always saw the distant road. She started to her feet. A little party was turning off from the highway into the smaller road that led up to the house. She tried to still her leaping heart. It might be a visitor or perhaps a merchant coming to show his wares. She stood with her fingers pressed hard on the stone until the party was near enough for her to see. Then with a sigh she sat down again. There were four men, and four men had gone out from the house two weeks before. But these men were all walking, striding along as if they were filled with boundless vigor. And Abdial had departed borne in a litter by two servants, with the old steward Jacob walking beside it. Then still looking closely, she was sure one of the men was Jacob. She knew his gait and aspect so well. Again dread darted through her. Why was Jacob returning without the master? She thrust fear away. These men were not coming with heavy news. They walked like happy people. She heard laughter as they drew nearer.

She went down to the gate to learn quickly what news they brought. As she pulled the gate open the men were coming up the steps that led to the first terrace. And one of them at sight of her leaped up the

remaining steps, and clasped her in his arms.

He only kept repeating her name over and over: "Hurah. Hurah."

And she could say nothing. She lay back against his arm staring up at the face above her. It could not be, yet it was—Abdial. Her senses were swimming. And now he lifted her in his arms and carried her back to her place on the upper terrace. He placed her upon the couch and sat down beside her. Neither spoke. They only looked into each other's eyes.

After a while she was conscious that the news had spread through the house. Servants peeped in at the door to see the once crippled master sitting erect and well. Then they tiptoed away again. Then she heard the boys coming. Their voices were hushed as they stood on the terrace.

"Come, my sons," said Abdial. "Have you no embrace for your father when he has been so long gone and has brought back such marvelous news." He arose and walked to them with the easy stride of a strong man.

"It is true!" she said to herself. "He is walking. He is healed."

The boys returned his embrace with awe.

"Is it really you, Father?" said Joash.

"Yes, it is I. Come sit down and I'll tell you about it."

They tiptoed to their mother and sat down beside her.

It was to her that Abdial spoke, the boys being half-forgotten listeners.

"Beloved, you remember that a wayfarer one day told us a tale of a healer. He claimed that he had seen Him open the eyes of a blind man. We listened to the

traveler courteously even when he urged me to seek out the Healer and ask for His bounty. When he was gone we dismissed the matter. It was just a tale of another of those magicians who are said to do such marvelous things. But sometimes it did come back to my mind that this wayfarer was not repeating stories he had heard from others; he claimed to have seen the blind man's eyes opened. There had been prophets of old. Perhaps God would visit His people again.

"In Capernaum I met the Healer.

"It is all true, and more than I dared to dream. I can scarcely speak of it yet, for my voice chokes with my emotions.

"I was being borne down the street by my faithful servants when men came running and we had to draw aside. We marveled at their haste. Some were crying, 'Jesus is coming!' and always more people poured out of the houses and joined them. Then I saw two who were leading a blind man, and then another who was helping a cripple. I began to tremble, recalling the story about the Healer. Could it be He? And if so, how did one approach Him? How great a gift must one bring to obtain His favor? Should I have time to secure a gift before He went away again?

"Then some one passed and, looking back at me, paused to say: 'Put down the lame man's litter. He will not need it again. Jesus Christ is passing by in a moment.'

"I shouted after him: 'What must I do? How must I approach Him?'

"The man was laughing as he went on: 'Just say, "Lord grant me healing!" ' But surely there must be more to it than that.

"And before we could do anything the crowd be-

gan to overflow us. Then I saw Him. At first I thought, Just an ordinary, weary man, walking in the center of the throng. No mark of grandeur or power. Surely He could not do any healing. Then He looked at me through the crowd. And then I knew I looked upon power, aye, and something more. He stopped and stood looking at me. At first I could not speak, and my faithful Jacob said, 'Call upon Him.' Then I cried, 'Lord, have mercy upon me! Lord grant me healing!' He said, 'Stand up, upon thy feet.' I did, I was healed. The crowd began to shout for joy. Think of it, Hurah, every one seemed glad. It was as if some unknown spirit of brotherhood were moving the throng. They knew nothing of me, yet they rejoiced with me. I tried to run after Jesus to give Him my thanks. But He had gone on, and the crowd about Him was so great I could not get near.

"I went to the inn, and there I found our men. We could do nothing but marvel and rejoice.

"Late that night I went to the house of Jesus. And when they told Him that a man who had been healed waited without, He graciously bade me come in. I began to give Him my thanks, and He bade me give the thanks to the God of Israel. Then I told Him that I wanted to give Him a rich gift, and I only desired Him to tell me what would please Him. And can you believe this: He bade me give the gift to the poor. He said that such would be to Him and that He would have joy in it.

"Then I went away, my mind turning over the strange things I had heard. But can you wonder that I stayed in Capernaum over the second Sabbath. I went to His house and listened to Him while He taught those who gathered there and filled the street. I followed

Him as He went about teaching and healing, and once more I had speech with Him. I wanted to go along with those who attended upon Him, but He bade me go home and tell my own household and my neighbors the things I had seen and heard. I asked Him to honor our house with a visit and He said He would come.

"We must get the house ready, Hurah. For when He comes we shall be sheltering the Messiah, the very Son of God, within these walls."

Hurah wanted to protest against this. Abdial saw her thought and smiled.

"Does that sound like blasphemy to you? Wait until you see Him before you decide. I have a hundred more things to tell you of what I saw and heard. But we must have the house ready to receive Him, for we cannot tell at what hour He will come."

"Oh, yes," she cried. "We will make ready. We will prepare the best guest chamber and keep it ready. And oh, may He come quickly and receive my thanks." Here was something to which she could give her skill.

The room was got ready and kept in spotless order and comfort. The most luxurious bed was put in it. The bed dressings were of the softest linens woven in the house. For a while the household talked of the expected visit, the servants as eager as the family. But the Healer's visit was delayed.

Abdial told his story over and over to all the neighbors. Some of the older men shook their heads at his statement that this was certainly the long-awaited Messiah. Not so, they thought. The Messiah would come in such power and glory that the arrogant Roman would flee before His majesty. A weary man walking about among the common people might be a prophet but not the Messiah.

Abdial's home had always been a place of hospitality, but now it seemed as if some mysterious emanation of grace were drawing the unfortunate to it. Pilgrims and travelers stopped for supper and a night's shelter. The poor came to ask help to tide them over a hard place. The unhappy and oppressed came to talk over their woes with Abdial. The sick or crippled sometimes staggered up to the door to ask if it were indeed true that this Jesus, wonder-worker, had indeed healed the master.

All were received. If Hurah sometimes protested that they were making too many demands upon Abdial's time, he would answer gently: "If I could give all my possessions, my strength, and my time it would not begin to repay the debt I owe. Do you not remember, Hurah, He said that whatever I did for the poor I did for Him and that He received joy from it."

"Oh, yes!" she would say, "if only we were doing it for Him nothing would be too much. But these beggars—some of them I am sure are frauds. Do you think He will really come some day?"

"Yes. He promised, and His word is sure."

There came a week at harvest time when the house was overrun with visitors. All the guest chambers save the one kept for Jesus were filled. There was an old priest on his way back to Jerusalem who had stopped for a night and had fallen ill so that he could not go on. A youth who had escaped from a Roman prison begged them to let him lie hidden for a few days until the search for him slackened. His boyish face was seamed with the horrors he had suffered, and Abdial could not turn him away. A widowed mother and her two young sons on their way back to her father's house were all worn with the long walk, and they lingered

to rest for a second day in this gracious place. Two men, both cripples but of the kind Hurah labeled "frauds," had stopped and seemed likely to stay as long as they were fed. A shepherd, an upstanding countryman, had stopped and asked to be given work in order that he might pay for the hospitality he had enjoyed. Hurah had pallets laid out on the terrace for those for whom there was no chamber, and late the same day a woman toiled up the steps to the first terrace and Marah, the housekeeper, called the mistress to speak to her.

"She carries a child in her arms, and it is sick unto death. You know what the travelers have been telling us of the plague in the cities. I dare not let her in with this sick child lest she bring this sickness to all of us."

"We will give her food and money and bid her go." said Hurah.

When she came out on the terrace the woman rose from the stone seat and faced her. She was no beggar. She looked like a lost queen.

"Madame," she said in cultivated accents, "I pray you we may stay the night. I have still a little money, but there is no inn until I reach town and I cannot go so far."

Hurah had a short battle with herself. The plague —her precious sons!—no one could be expected to bring them into such danger. Yet the woman could not walk farther, and the child lay as if already dead.

"In God's name we welcome you," said Hurah through stiff lips.

"His grace be upon you, gracious lady."

"Mistress," said Marah, "there is no chamber."

"Ah!" said Hurah in dismay.

"We will stay here," said the woman sinking down

on the bench. "I would not bring the sick child where others are. If we can but have a morsel of food. I will hold him in my arms while he sleeps, and I do not mind the hard couch."

"It is sad that you should be away from home with the child sick. Have you been near those with the plague?"

"Oh, do not be anxious. It is not the plague. The child has been ill of this wasting sickness a long time. I am on my way to Jesus, the Healer."

"When you come to Him He will heal the child," said Hurah. Never before had she spoken so confidently, but now she had an inner assurance.

"You shall rest here—and there is a chamber you can use."

She led the woman to the special chamber. She brought water to her so that she might bathe the child and herself. When she left the room the child was lying in the soft bed, his light breath scarcely stirring the linen cover over him.

Hurah hurried to the family room to tell Abdial what she had done.

"I meant never to let another have the room that we made ready for Him, but when I looked into her eyes I could not turn her away."

"You did right, beloved. If a needy child sleeps in His bed, that will give the Christ joy."

"But suppose He should come today."

And that is what He did.

Scarce an hour later three men came up the steps.

Said the foremost of them to the steward,

"This is the house of Abdial, and I am invited to be his guest."

"Ah, Master," cried Jacob, recognizing the Lord,

"You are indeed welcome. Come in with me while I summon my master."

He led them into the family room, and Abdial sprang up in glad surprise to kneel at the feet of the Lord.

Jesus had been passing through the near-by town, and remembering Abdial, He had walked out from the town with Peter and John for the promised visit.

In the happy flurry of welcome and questions and answers Abdial forgot about the occupants of the chamber long prepared. When Jacob said, "I will guide the teacher to His chamber so that He may refresh Himself while the supper is prepared," Abdial answered: "Pray do so, and see that everything is there for His needs. Master, I will wait here until You have rested."

So the three men followed Jacob through the cool halls to the guest chamber, and Jacob opened the door.

Hurah had just brought in food for the mother and her child. At the opening door she turned about. Jacob shrank back appalled to see the wasted child in the bed held so sacred. Hurah needed no introduction to the man in the doorway. She looked into His eyes and knew Him. For a moment bitterness poured through her. She had tried to have all ready to honor Him, and now these two, hardly more than beggars, had His place. She fell on her knees before Him.

"Lord! Lord! This is Your chamber. We made it ready with love and joy and kept it apart for Your use. And now today this little child seemed likely to die—and You had been so long delayed. There was no other place for them. I gave them Your chamber. I am ashamed that I cannot do You the honor I had planned——"

Tears fell through her fingers as she covered her face.

"Child"—the affectionate word fell softly, and all the tumult died away—"know you not that inasmuch as you did it unto the poor and sorrowful, you did it unto me?"

She understood. He wanted you to do things for others. When you served it was a gift to Him. She had given Him love's gift and honor and joy. She heard His words of gracious thanks and dimly heard Jacob telling them he would bring water for their baths to another chamber. Peace descended upon her. Every hurrying and fretful thought had slipped off. Yet through it she felt there was something she must do. The Lord was turning away. She had told Jacob to take the visitors to her sons' chamber. The boys would gladly give it up and sleep on the terrace. Now as she stood up and bowed she saw again the child on the bed and the mother standing motionless beside him.

"Lord, Lord! The little child, see, he is sick unto death."

What passed then she would always remember as if it had been graven on a golden tablet hung before her eyes: The question "Believest thou I can do this?" and her confident answer "Yea, Lord"; then the child suddenly sitting up, his eyes bright, his cheeks beginning to color, while the mother with a cry in which all her love and longing mingled sank to the floor, worshiping at the dust-stained feet.

The rest of the evening passed like a pageant of glory. The Master came from the humbler chamber, bathed and refreshed, and sat in happy converse with the family. The small boys, awed and adoring, sat close to their mother. The feast was one fit for a king.

The invited neighbors came. They too were at first awed, but the simple friendliness of the Master drew them all into one circle of friendship. They sat till far into the night asking Him questions, giving earnest heed to His answers, and telling Him of their own problems.

At length the Lord went to His chamber, and the neighbors, still loath to end the day of wonder, were slowly saying goodnight.

"We must give Him a gift," said Amos. "To bring in the kingdom will require much. Let us each give of our substance and make up a purse of gold to present when He leaves tomorrow."

"Aye, aye!" came the eager responses.

Hurah, sitting beside her window and waiting for Abdial to say farewell to the men, heard what was passing.

"Yes, truly," she thought, "it is good to give Him gold. Much money will be needed to bring in the kingdom. But I know the gift that will please Him most, and even when He is far away I still can give to Him each day that passes as I minister to 'the least' of His children."

HEALING THOUGHT

I praise Thee and bless Thee for the consciousness of health and wholeness through Christ.

PROSPERITY THOUGHT

With all Thy people I praise and bless Thy Spirit of plenty now manifest everywhere.

(Use from November 20 to December 19)

Peace and Christian Unity

BY CHARLES FILLMORE

THE EYE OF a prophet is not necessary to see bankruptcy, disruption and virtual chaos for the nations of the world if they persist in carrying out the destructive plans that their rulers so feverishly are making. Although they all claim that they love peace and are really trying to attain it, they admit that a world-wide war is just around the corner and they know of no way to avoid it.

The so-called civilized nations are being educated in the art of war until they have become so warminded that they accept war as an inescapable disaster. But not all the people want to destroy their neighbors. There are millions of peace lovers who willingly would make great personal sacrifices if they were assured of a way to establish lasting peace in the earth.

Where shall we find these peace lovers and how may we get them to bring into action the power that will save our civilization from the disaster that threatens?

The answer is that the majority of them are members of religious organizations that are making no concerted effort for peace. Lack of church unity ties the hands and minds of millions of church members who are eager to launch some kind of religious crusade for peace. Peter the Hermit, riding his little mule and shouting "God will it," stirred all Europe and inspired crusade after crusade that wrested Jerusalem from the Turks. A crusade leader today could rouse the Christian churches and organize a peace demonstration that would make the world dictators tremble on their thrones.

However, so long as the churches fail to co-operate and march as a unified army for peace such a crusade will be impossible. Even politicians submerge their pet issues for the sake of some national issue, for which they organize and which they carry to success by popular vote. Jesus said that the sons of this world often are wiser in their generation than the children of light. So the churches are stricken with impotency in the face of terror at the sight of the dogs of war. Yet within the grasp of the churches is the power to inaugurate the millennium. If the churches will agree to forget their creeds and ordinances for a day and live up to the commandment that Jesus said fulfilled the whole law, they can conquer the world.

That commandment is "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. . . . Thou shalt love thy neighbor as thyself. There is none other commandment greater than these."

To meet successfully the psychological waves of war that are now surging through the race thought will require the united co-operation of all Christian denominations the world over. The love of God through Christ must be preached from every pulpit as the one and only foundation for a lasting peace. Then the cultivation of those attributes that enter into the composition of love must be emphasized in the daily contact of man with man and nation with nation.

Most persons think of divine love as something far removed from practical life, as something that has to do with the ecstasy of religion and that is experienced only by saints.

The fact is that love is a compound thing that is the unifying principle of our common association. Without

the use of the elements that make up love it would be impossible for humans to live together.

In his book "Love the Supreme Gift" Henry Drummond analyzes love as described by Paul in I Corinthians 13. He compares love to a ray of light, which when passed through a prism comes out on the other side broken up into its elements, all the colors of the rainbow. He says love is composed of virtues that we hear about and practice every day in every circumstance of life. He gives the spectrum of love nine elements:

Patience—"Love suffereth long."

Kindness—"And is kind."

Generosity—"Love envieth not."

Humility—"Love vaunteth not itself, is not puffed up."

Courtesy—"Doth not behave itself unseemly."

Unselfishness—"Seeketh not its own."

Good Temper—"Is not provoked."

Guilelessness—"Taketh not account of evil."

Sincerity—"Rejoiceth not in unrighteousness, but rejoiceth with the truth."

"Patience, kindness, generosity, humility, courtesy, unselfishness, good temper, guilelessness, sincerity—these make up the supreme gift, the stature of the perfect man. You will observe that all are in relation to men, in relation to life, in relation to the known today and the near tomorrow, and not to the unknown eternity. We hear much of love to God; Christ spoke much of love to man. We make a great deal of peace with heaven; Christ spoke much of peace on earth. Religion is not a strange or added thing, but the inspiration of the secular life, the breathing of an eternal spirit through this temporal world. The supreme thing, in short, is not a thing at all, but the giving of a further finish to the

multitudinous words and acts which make up the sum of every common day."

These simple virtues, which even men in the commercial world are finding valuable in their intercourse, are found to be the component parts of the primal element that stabilizes and harmonizes the universe—love. A recognition by the Christian churches that this mighty power exists and their willingness to acknowledge it and with all their members practice it, will establish peace the world over.

Holy Night

Holy night! peaceful night!
All is dark, save the light
Yonder where they sweet vigil keep
O'er the Babe who in silent sleep
  Rests in heavenly peace,
  Rests in heavenly peace.

Holy night! peaceful night!
Only for shepherds' sight
Came blest visions of angel throngs,
With their loud alleluia songs,
  Saying, "Christ is come,"
  Saying, "Christ is come."

Holy night! peaceful night!
Child of heaven, oh, how bright
Thou didst smile on us when Thou wast born,
Blest indeed was that happy morn,
  Full of heavenly joy,
  Full of heavenly joy.

—SELECTED

My Creed of Truth

BY BERTHA GRIERSON COPE

I BELIEVE that God is Spirit, the infinite Spirit of life back of all physical manifestations; that this infinite Spirit which is God fills all the universe with Himself so that all is God, and God is all.

I BELIEVE that God is universal life, the cause of all life activity in creation; that this great universal life stream is flowing in and through me renewing and strengthening me from day to day.

I BELIEVE that God is the intelligence of the whole universe; that being a part of God, I am a part of this all-intelligence and can draw upon universal intelligence for all the knowledge and wisdom that I may need at any time.

I BELIEVE that God is principle, being, law, omnipotence, omnipresence, and omniscience; that He is the first cause, the source of all that is. As principle God is not limited in any way; never changes but is "the same yesterday and to-day, *yea* and for ever."

I BELIEVE that God as Spirit is the one life, light, intelligence, love, substance, and power that pervades everything everywhere; that God is in me, above me, and through me; that in Him I live, and move, and have my being.

I BELIEVE that the universe is one and every part of it perfect, each part manifesting a different aspect of God, Good; that there is nothing that is shut out from the goodness of God but that all things come from that one life, one source.

I BELIEVE in my own soul, my own spirit, my own

destiny; for I am a part of the life of God that is all-powerful, all-good, and all-knowing.

I BELIEVE that the kingdom of heaven is the place within myself where there is universal and individual peace at all times; that to enter this kingdom I must understand that it exists exactly where Jesus taught me to see it: within myself. I believe that I experience this inner kingdom in the degree that I become conscious of it.

I BELIEVE in the unity of all life; that universal Spirit, which is God, operates through a universal mind that is the law of God, and that I am surrounded by this creative universal mind, which receives upon it a direct impress of my thoughts and acts.

I BELIEVE in the incarnation of Spirit in man and that all men are incarnations of the one Spirit.

I BELIEVE in the healing of the sick and the control of all conditions through the power of this mind which is God.

I BELIEVE that every effect has its cause; that the past is the cause of the present and the present will be the cause of the future; that all these are links in an endless chain stretching from the infinite to the finite, and that I am one of the links in this endless chain of life.

I BELIEVE that I live in a universe of law and order; that the law reveals itself to me in the terms of my approach to it, reflecting back to me the exact images I hold in front of it; that in this universe of law and order there are no rewards or punishments apportioned by an outside force but that I am the creator of my own good or ill, and that the experiences I have had, whether good or bad, are the outpicturing of my own thoughts.

I BELIEVE that the Spirit of God dwells in me and that as my plans are inspired from this source I shall

experience only the joy and power and abundance that are the fruits of His Spirit.

I BELIEVE there is universal abundance and activity, that God is constantly creating the good of all things, and that there is limitless supply of every kind awaiting His children. I believe that from this universal substance which permeates all life I can mold and fashion whatsoever form I will; that the universal substance takes the form of my thought and objectifies that thought.

I BELIEVE that joyous expectation is the magnet that unfailingly brings to me the fulfillment of my desires.

I BELIEVE in God as all life, all love, all wisdom, all intelligence, and all power.

I KNOW that I am "born again" daily; that my cells are constantly being renewed in my body so that they may serve their divine purpose. I know that I can impress these my cells so strongly with the stamp of my hopeful and healthy mental attitude that this new picture of life and strength will overcome any adverse tendency from the unregenerated cells. I know that my constructive thought will decide and dominate the activity of my cells and that they will manifest throughout my body increasing life and strength.

I KNOW that the past is nothing to me and that it is valuable only for the experience I gained in each passing condition; that the future is of little concern because I know that perfect results must follow perfect causes. I know that I can do right now the things that will make my future what I wish it to be: a condition of health, joy, opportunity, and service.

I KNOW that I am eternal and that all qualities of the infinite divine source eternally animate me, and that I can call upon that source for any desired good.

I KNOW that life is potential harmony and will be-

come to me perfect harmony when I realize that God is for me, ever strengthening me, guiding me, ever sustaining me in perfect health, and ever supplying me with every good thing. I know that God is for me and that I am now flooded with a sense of well-being, peace, love, and boundless blessing. I know that as God is for me no one and no thing can be against me, since there is none else but God.

I KNOW that creation is always flowing by me and that I have now and always shall have all the good that I can use, that I am one with all the good there is, and that as much of that good (God) as I accept is now mine.

I KNOW that there is an ocean of life all about me and that all I have to do is to open my lungs and breathe in that life. I know that this great ocean of life exists now in my consciousness and that I can take it into my being in unlimited quantities if I but recognize and accept it.

I KNOW that wrong thinking is the cause of all trouble and sickness; that by changing my mind from belief in fear, worry, sickness, and doubt to faith in love, joy, health, and goodness all my troubles will be neutralized and dissolved into the nothingness that they really are.

I KNOW that I dwell forever in an infinite mind; that there is nothing but this God-Mind and its infinite manifestations. I know that all the things that I need for my unfoldment and spiritual progress are now mine, for in God there is no lack.

I KNOW that God is. Life is. Love is. I am.

I WILL lift up my eyes unto the hills and be glad. I will sing a song of thanksgiving for the power and wisdom that is mine as a child of the living God.

I WILL co-operate with the Creator, the Spirit of all life, so that only good may come to me. I will free my consciousness of all unkindness, envy, self-pity, resentment, and condemnation so that peace and love and harmony may take possession of my soul. I will raise my spiritual consciousness so that the universe will reflect only the good, the true, the pure.

I WILL breathe into my body only thoughts of love and life and thus become a new creature in Christ. I will breathe into the ethers my thoughts of love and good will to all the world, and I shall feel that love permeating and making new the body and mind of every creature receiving them.

I WILL faithfully strive to fulfill the Master's command to heal the sick and preach the gospel of Truth: the truth of the oneness of life and the oneness of love. I will strive to know for every living creature the protection and the guidance of the Creator.

I WILL make of myself a channel through which more love, more power, more life may flow to others. I will daily strive to express only the Christ love and the Christ power.

I WILL love God more. I will love all life more. For "love . . . is the fulfillment of the law."

He prayeth well, who loveth well
Both man and bird and beast.

He prayeth best, who loveth best
All things both great and small;
For the dear God who loveth us,
He made and loveth all.

—COLERIDGE

The Sources of Joy

BY GRACE IRENE CARROLL

I WANT TO write about joy. There is so much sadness in this poor old world, so much fear, strife, and lack. So many hearts and minds seem overburdened with care, worry, and sorrow. Yet the Psalmist says, "In thy presence is fulness of joy."

Most of us are accustomed to thinking of Jesus as "a man of sorrows, and acquainted with grief." But Jesus was not a melancholy man. As we read the record of His life, we find always an undercurrent of pure joy. Thoughtful consideration of the details of His every day experiences reveals Him as a most radiant nature. He enjoyed social life; we hear of Him attending a wedding with His disciples in Cana of Galilee. He found pleasure in eating and drinking; we know this because His enemies accused Him of being "a gluttonous man and a winebibber." We know that He enjoyed wearing good clothes and making a pleasing appearance, for at His crucifixion the Roman soldiers refrained from destroying His coat, which was of one piece without seam, an expensive garment for that period, and instead cast lots for it. He enjoyed the beauties of nature just as we do, as when He speaks of the evening sunsets and the rosy mornings. He found pleasure in flowers. He enjoyed the company of children, loving their spirit of innocent joy and purity. One of His most frequent exclamations was the encouraging one "Be of good cheer"! or as we should express it, "Cheer up!" He had an inexhaustible fountain of joy within Himself, independent of the favor of men or the propitiousness of circum-

stances. At the end of His ministry, when worldly favor had utterly failed Him, He could still reassure His disciples with the words "Your heart shall rejoice," adding for their greater comfort that it was a joy that would last: "and your joy no man taketh away from you."

There was, to be sure, another side to Jesus, the human side: He could be sorrowful even unto death. But any one with a nature fine enough to be capable of deep suffering has also the capacity for heights of joy, for both arise from the same wide range of emotional capacity. To be capable of one is to be capable of the other. At the grave of Lazarus, we are told, He felt so sad that He even wept. When He knelt in the garden of Gethsemane, His grief and sorrow made Him sweat blood. Like ourselves, the human Jesus had His periods of depression when He gave Himself up to solitary prayer and fasting in order to regain His spiritual serenity and strength. Yet on the mount of Transfiguration His joy in His Father was so great that it utterly transfigured Him. His was far from an untroubled life, yet the night before He was to be crucified, well knowing the material sufferings that He must face and endure, His joy was nevertheless so absolute that He endeavored to extend it to His low-spirited companions. "Be of good cheer," He said to them, "I have overcome the world." In the very face of defeat His spirit was victorious. And His advice was "Be not of a sad countenance." He could and did have great trials; but joy dominated.

What then was the source of this unquenchable spirit of joy in our Lord? By what means may we attain to it? First of all, there is joy to be had in the conscientious performance of duty. As one of our hymns says,

"The trivial round, the common task.
Will furnish all we ought to ask."

He who does his daily work well, enjoys doing it. Joy comes in the victory of accomplishment, be it ever so humble in character. Halfhearted doing is never productive of joy, whereas the satisfaction of having done a thing well is fruitful of an inner happiness beyond expression. But the joy is indirect; it must not be aimed at purposely as an end in itself or we shall miss some of it. A little book of Eastern wisdom says, "To work thou hast the right, but not to the fruits thereof." Our objective must be to do our work well whether we receive acclaim for it or find reward in its doing. The glory belongs always to God, not to us. The duty alone is our responsibility. Nevertheless the joy is sure to follow, for it is integrally a part of our doing our duty right and well.

Closely allied to the purpose of doing our best in our own work is the attitude of willing service for others. Many people fancy that happiness and satisfaction are to be found in diligently acquiring and forcefully hanging onto material possessions. Jesus taught just the contrary: that joy is to be found in giving and serving. He took exhaustless delight in helping folks out of all sorts of plights. We have the same opportunities offered us every day that He had, opportunities for little unnoticed kindnesses, little unexpected good turns, little words of encouragement or appreciation, little tributes of praise. When we do not look for or demand any responsive gratitude, our good deeds return to us with interest, and the payment stirs in us an inward joy beyond all telling and lingers in memory with a sweetness that only acts of loving-kindness to others can diffuse. Always in being of service to others we gain far more than we sacrifice.

In India a story is told about four brothers who were

sent out one morning to find the Christ child, who was to appear that day. Three of them wandered about all day long, returning home at night without having found Him. As the fourth started out in the morning he happened upon a little wilted flower lying in his path that some thoughtless hand had plucked up by the roots and carelessly thrown away. It was only an ordinary little wild flower, yet if looked at beneath a magnifying glass it was a thing of amazing beauty both in form and coloring. There it lay, a quiet manifestation of exquisite loveliness ruthlessly destroyed. The boy picked it up lovingly, set its tiny roots in a shallow pool of water, and left it. Soon its drooping head lifted and it revived and resumed its growth.

A little farther on he found a young bird that had fallen from the nest; unable to fly, it would soon have perished. The mother bird fluttered about near by distressed but helpless. It was only a common sparrow yet a thing "fearfully and wonderfully made" by the Creator of all. The boy gathered it up tenderly, climbed the tree, and replaced it in the nest where the mother bird soon covered it with her warm downy breast.

A moment later as he crossed a park he discovered a poor weary bedraggled woman holding a baby; she had stopped for a moment to rest on a bench, her heavy bundle at her feet. The boy seated himself beside her and began to play with the baby. He took it from the tired mother's arms and held it. When she was rested and ready to start on again he picked up her heavy bundle and carried it for her to her home.

And so it went throughout the day.

At night he returned home singing. Waiting for him in the doorway were his three brothers. They were astonished to see him riding a shining white palfrey led

by no other than the Christ child Himself! Flowers sprang in his path, birds circled about him singing, and over his head hovered a beautiful white dove. As he entered the door the house was filled with light.

"Where did you find the Christ child?" they asked, awed.

And he was astonished!

But the Christ child answered for him. "I hid Myself in common things," He told them. "You failed to find Me because you did not look with the eyes of love."

For service of others implies love, self-forgetful and unselfish love. Our material ambitions may meet with disappointment; our reward fall short of what we had toiled for or expected; the gratitude and appreciation shown us fail of what our efforts would seem to deserve; but by substituting service for self-seeking, obedience for self-will, and love for indifference, we shall still be able to measure our satisfaction in the same terms as Jesus: joy outweighing sorrow. As one of our eminent divines expresses it, "Sorrow says 'I' and 'me'; joy uses the pronouns 'we' and 'us.' " Selfish consideration of our own interests merely, overemphasis on the human will, often brings bitterness, disappointment, and sorrow, whereas forgetfulness of self carries with it a spiritual exaltation that warms heart and soul alike. "He that findeth his life shall lose it; but he that loseth his life for my sake shall find it." Joy in service is characteristic of all great souls. The happiest people are always those who are doing the most for others.

There is joy in friendship. Jesus had a warmly affectionate nature. His devotion to Lazarus, Martha, and Mary was deep and strong, and He was often with them. For His disciples He exhibited the most constant and tender love. His affectionate good will encompassed

all with whom He came in contact. But it was for the three disciples Peter, James, and John that His tenderest regard was reserved. To them He felt drawn by the deeper understanding and sympathy of spirituality. It is this high spiritual quality that lends to friendship a quality of choiceness from which true joy springs. But alas, it is so rare as to be almost nonexistent! According to Cicero, "A true friend is no other in effect than a second self." Lloyd George says, "The higher you climb the colder it grows, and the more lonely you are"; and Ralph Waldo Emerson declares that "to be great is to be misunderstood." No superficial pretense of friendship can give us this spirit of joy, for it is found only in that spiritual state which makes two souls vibrate in unison to one common ideal. When sometime then you experience the delight of uncovering in another person the spiritual aspiration that accords with your own, the fire and joy of a rare friendship is kindled.

But the highest joy we can ever know is that which we experience in communion with our Father. "In thy presence . . . *are* pleasures forevermore," the Psalmist says. God's ever-presence helps us to make the most of all unideal situations, fortifies us against the crushing circumstances of life and unavoidable troubles, brings to adversity a patient joyous endurance, and lifts us to the mount of our transfiguration. Vicissitudes there will always be in the mortal life; but tribulations are tests of character and their overcoming a means of growth. Untroubled lives never develop strong characters. It is the sunshine breaking through heavy clouds that gives us a beautiful sunset: the more clouds the more gloriously lovely the pageant of the sky. It is said that blows make us stand up. It is not the blows themselves however but rather how to meet them. They may embitter

or they may ennoble. A joyous resilience engenders fortitude. Spiritual companionship with the Most High makes despair impossible since we realize that our helper is omnipotent. Thus hostile circumstances, misunderstandings, or embittering trials are met with serenity; and recognizing them for the unrealities that they truly are, we can still be jubilant with inward joy and the radiant spiritual exaltation that accompanies the assured certainty that "all things work together for good to them that love God." Whatever we have attracted in life, be it joy or sorrow, is ours because something within us has synchronized with it. No undesirable condition can come into our life unless it finds something there that harmonizes with it, and it cannot remain if we cease to entertain it. Therefore cultivate joy. Express joy. Be joy.

We all need and want more of the essence of joy in our material life. Much of our difficulty in finding it lies in the fact that we do not seek it in the quiet divine presence. We do not get still enough to commune. Our life is too turbulent, too driven; we are unable to relax sufficiently to listen. The spirit of the mortal must be unified with the divine Spirit of peace, light, and love if it is to experience the joy that being one with the Father brings. We have to take time to "tune in" to these higher radiations, just as we must use the right wave length to get a radio program. The Psalmist bids us

> "Make a joyful noise unto Jehovah . . .
> Serve Jehovah with gladness:
> Come before his presence with singing."

That means coming gladly, not reluctantly, into our period of silence; remaining serenely and happily: not escaping as quickly as we can to the world again. Joy is closely allied to peace; and once you have experienced

the absolute joy of God's presence, you will know to the full the meaning of the words "The peace of God, which passeth all understanding."

I know a frail little woman with a terrible physical handicap that is a veritable "thorn in the flesh." Her income is scarcely adequate for her needs, and she has apparently few causes for rejoicing. Yet she exhibits all the signs of a radiant spirit, and she tells me that she is "so happy inside all the time that outward things do not matter much." The source of her quiet joy is not at the mercy of people or circumstances. It is to be found where we can all of us find ours: in the Father's friendship and protection and guidance and love.

Our Daily Bread

"Give us this day our daily bread":
All wholesome things for us to eat,
Blue skies and sunshine overhead,
Green grass and flowers beneath our feet,
Work for our restless hands to share,
And love within our hearts unfurled,
Companionship of friends, and prayer
To ease the burdens of the world,
Beauty to see and songs to hear,
Hope for eternal years ahead,
And light to make life's pathway clear—
All these to us are daily bread.

—CLAUDE WEIMER

You Can Be Prosperous

SUBSTANCE REALIZATION

BY W. I. HOSCHOUER

Part Three

THERE IS at least one universal occupation, that of the builder. We are all building something, either idea structures in mind or houses or other equipment in the outer life. And since we must live in the houses that we build, either mental or material, it behooves us to build well.

In all building two things are necessary, first the idea or plan, then the material to make the idea or design stand out in objectivity. Without the material the plan or blueprint would be useless. This is just as true of that mental construction which we call a prosperity consciousness as of a skyscraper, a reservoir, or anything else.

Substance is the universal principle or essence in which ideas take form and generate power enough to project themselves into visible manifestation. When the mind is full of substance the ideas are well formed and vigorous and there is a feeling of stability in thought and action. Courage, confidence, strength, and daring are the normal expressions of a mind filled with substance. It follows therefore that a prosperity demonstration depends largely upon the supply of substance available to one's thought processes.

Just how then shall one lay hold of this valuable substance and have a supply adequate to every need?

Always keep in mind the fundamental fact that in

demonstrating supply a person deals with his own consciousness and not with things. A prosperous consciousness will attract riches of every kind, whereas a sense of lack will drive away the very things one needs for comfort and satisfaction. Hence it is necessary to keep one's thought and belief in line with Truth as regards to supply.

God has made this a world of substance, filling every nook and cranny with that subtle essence in which everything takes form and comes into manifestation. This substance is spiritual in nature but mental in activity, and as the aspirations of our soul take form in thought our ideas and beliefs are outpictured in experience. In this simple way we literally think our way along and create the conditions that constitute our personal experience. Be it happy or otherwise, prosperous or lean, our life is what we have made it. If we had to stop with this fact the outlook would not be pleasing; but we know that since the wrong use of thought caused the trouble, the right use of thought will correct it. Truth quickly responds with blessing when the law that governs it is reverently observed and fulfilled.

But a person need not be a metaphysician in order to have an increase of the good that is his by divine right. By simple prayer, in faith believing, he may have the windows of heaven opened wide and a blessing poured out so great that he has not room enough to receive it. If our capacity to receive always equaled God's willingness and ability to give, we should never lack anything. "Son, thou art ever with me, and all that is mine is thine." This is the Father's way of acquainting us with our inheritance of all good. Since we are His sons and inherit His infinite riches, we need only know

how to appropriate and use our unlimited supply.

"Prayer changes things" is a spiritual axiom of the utmost importance, and those who learn the secret of praying, believing that they do receive even while they pray, will always have abundance and to spare. Such effort is entirely in harmony with God's will and in accord with His law of abundant supply. All things do work together for good to all who love the Lord.

"Trust in the Lord, and do good; *so* shalt thou dwell in the land, and verily thou shalt be fed." The people of the Lord, the "called-out ones," those who believe in and follow Jesus Christ, are assured a permanent abode and daily supply for every need. They shall dwell in security and shall not want for any good thing.

God has provided richly for every human need, and that unlimited supply of substance is always a part of our invisible environment, ready to come forth even before a need arises. The riches of the natural world, the world we can perceive and enjoy through the senses, great and wonderful as they are, are as nothing compared with the riches of the spiritual domain or "land" within us. Here we contact the universal life, substance, and power of Spirit, the inexhaustible storehouse of divine supply that Jesus drew from when He multiplied the loaves and fishes and fed the multitude. In the "Spirit of the soul" of us is our connection with God and all that He is and has, and as we become conscious of this fact it will be less difficult to stand firm in the faith of abundant supply when all appearances suggest the contrary.

God is substance, and His kingdom within man is a realm of substance principle, essence, and activity. The soul is rooted in the essence of substance, lives, moves, and has its being in it. Man is of the substance as well

as of the image and likeness of God. Every attribute or power of the Deity, His creative intelligence, His vitalizing life, His infinite love, and His wisdom and justice in dealing with common affairs are all available to man according to his need. Let him but remember and turn in loving trust to his eternal divine resource and he will not be disappointed. False mental walls will fall before him and ways he had never dreamed of will open to him. There is no defeating him who knows that God is with and within him working "to will and to work, for his good pleasure." Destiny waits on the faith of a man like that.

Man's faith however to be fully effective must be definite, vigorous, enthusiastic, and it must ultimate in "works" in the direction of some channel of expected supply. You must act upon the fact that outer prosperity depends upon your state of mind and that demonstration always begins in a change of belief or thought in regard to the immediate problem of supply. To continue in the old way would perpetuate the old conditions. Only a new start can avail you here.

Having determined upon an about-face, get rid of the false sense of lack by turning away from it to the thought of the universal substance in and all about you. See every thing as in and of this substance, both visible and invisible. Even space itself is composed of substance as principle containing the potency and power of infinite manifestation. Reflect upon the reality of the omnipresent riches lying right at hand until you can mentally feel the rich, luminous substance in everything. Affirm, "Substance, substance, substance," quietly but firmly, letting your thought and your faith create in you the conviction that your supply is always with you in full measure where you are and is always available.

The fruit of such practice will finally be a substance consciousness that is in itself a positive guarantee of external accumulation, a magnetic power attracting to you whatever you most desire.

But in order "that your joy may be full" have large expectation, as Jesus instructed His disciples. That is, think richly and in large terms of the service you can render and of the omnipresent opulence or all-good that is ready to respond to every wisely directed effort. Rich thinking will produce rich experience; lean thinking is reflected in empty cupboards and shrinking purses. It is useless to sing, "I'm the child of a king" and then live like a beggar. Awake, look up, and keep on looking up until your redemption is made manifest. It is ready and at the door, but you must let it in.

Rejoice in whatever opportunity you have. Bless it and it will expand into something better. Sing, "Praise God from whom all blessings flow," and keep the melody ringing in your heart until the tide turns and your "ship comes in" laden with your good.

Such intensive realization is sometimes necessary to keep the channels of giving and receiving open for the full flowing of substance into manifestation. Believe that since God is with you and working for you the way will open in due time and in perfect order. This is holding the positive attitude and making your faith produce positive results. Say over and over again, "I believe that God's law of abundant supply is now working in me and in all my affairs." Make this belief a living fact through daily meditation. Receive freely whatever is offered, and give generously. When the intake from God is balanced by the outgo to man in loving service, the law of supply is fulfilled.

(TO BE CONTINUED)

The Twenty-Third Psalm

BY MARJORY H. STAGEMAN

THE LORD IS MY SHEPHERD; I SHALL NOT WANT.

The Lord, the principle of my being, the living presence that is divine Truth and perfect law, the Spirit that surrounds me and fills me, is forever taking care of me: tending, feeding, guarding, guiding. My life and my affairs are in the hands and under the direction of the all-sustaining Infinite, therefore I do not now and never shall lack any good thing. I do not want for strength, energy, vitality, perfect circulation, perfect digestion, perfect elimination—perfect bodily action; for the Father within me is life, perfect, changeless, indestructible, omniactive, eternal. I do not want for instruction, assurance, peace, poise, inspiration, wisdom, intelligence, for my Good Shepherd is all-knowing, all-informing, limitless, unerring, harmonious, omnipotent, omnipresent, immortal. I do not lack business, food, shelter, raiment, money, for the God who dwells in me is substance, omnipresent, unlimited, eternal. I do not lack confidence, consideration, companionship, happy associations, for He who made me and cares for me is love, ever present, unbounded, imperishable, omnipotent, infinite. Knowing all this, aware of the all-sustaining Infinite, I look to and trust my heavenly Father and Him only. Thus I prove that He is my Good Shepherd. My life and affairs testify to the fact that I do not want.

HE MAKETH ME TO LIE DOWN IN GREEN PASTURES: HE LEADETH ME BESIDE THE STILL WATERS.

The Lord, who is the life and substance of my being, gives me the power to know Him, to understand life. It is by means of the knowledge of Himself, Truth, which He imparts to me, that He causes me to become free from all anxious, fearful, and limiting thoughts, to cease straining and struggling mentally and to rest in the consciousness of abundance. From understanding comes the assurance of the Father's power and willingness to meet my every need. I drop all sense of responsibility and respond to His ability. I relax, recognizing and accepting my unfailing and inexhaustible supply, and since there is nothing in me that frustrates demonstration I manifest an abundant supply of all good. The understanding that the Father-Mind imparts enables me to conceive His ideas, and it is by means of these divine ideas coming into my consciousness that He leads me into the silence. I enter the silence when I shut out all negative thoughts, all sense illusions, and become serene in consciousness. Just as only when the waters are still can I get a perfect reflection, so only when my consciousness is clear can I get a clear realization of good. In the stillness of the silence I see things as they really are; the glory of God is revealed to me.

HE RESTORETH MY SOUL: HE LEADETH ME IN THE PATHS OF RIGHTEOUSNESS FOR HIS NAME'S SAKE.

My Spirit or real self can never be lost or taken away; so what the Father, Divine Mind, through spiritual understanding restores is my sense of unity, of oneness, my true or spiritual sense of being. While in reality I am one with the Father and aware of my perfect self, because of having separated myself from Him in consciousness, as the prodigal did in the parable, I have not been consciously aware of my divine nature, my

real or spiritual self. Through the knowledge of Truth that the Father gives me I awaken in consciousness, I come to myself, I am myself again. Spiritual understanding reveals that I am Spirit. The Father, the source of all real thoughts, all right ideas, guides me into the paths of right-mindedness, right thinking, because of His nature, the nature of Mind, which is perfect.

YEA, THOUGH I WALK THROUGH THE VALLEY OF THE SHADOW OF DEATH, I WILL FEAR NO EVIL: FOR THOU ART WITH ME; THY ROD AND THY STAFF THEY COMFORT ME.

Even though to so-called human sense I walk through the valley of the shadow of death, I will not tremble and quake, I will not be disturbed by false testimony, by the illusions of an illusory sense. For I know that the Father, life, is the only intelligence, the only power, the only presence; that God, life, operates continuously throughout His creation, the infinite and immortal universe. Because I live, and move, and have my being in the life that is Divine Mind, the life that transcends all fallacy, I am "free from the law of sin and of death." I cannot be annihilated. I am in life; I cannot pass out of life. Life is in me; life can never leave me. I cannot be separated even for an instant from life. What comfort, what joy, to know that the infinite power and sustaining presence of divine life is forever with me, that my power and presence is life.

THOU PREPAREST A TABLE BEFORE ME IN THE PRESENCE OF MINE ENEMIES: THOU ANOINTEST MY HEAD WITH OIL; MY CUP RUNNETH OVER.

The bountiful supply of good that is mine as a child of God is present wherever I am. The abundance of good prepared for me is right where the negative condi-

tions (the manifestations of the negative thoughts or foes within my mental household) appear to be. Divine love's table is ever before me, and love is constantly inviting me to set and partake of the wondrous feast prepared by it, of the good at hand that will erase the enemies (false thoughts) from my consciousness. Divine love exalts and illumines my consciousness, makes me conscious of my inheritance as the child of God, of the good that has been waiting to be claimed and used. Being open and receptive to it, good floods my consciousness. Immeasurable good is made manifest in my so-called human experience.

SURELY GOODNESS AND MERCY SHALL FOLLOW ME ALL THE DAYS OF MY LIFE: AND I WILL DWELL IN THE HOUSE OF THE LORD FOR EVER.

Surely the Father's goodness and loving-kindness will always be made manifest in my life and my affairs, for He is ever attending me. All that the Father is I am, and "all things whatsoever the Father hath are mine." I will dwell in the consciousness of God, eternal good, forever.

Good is not only present with us always, no matter where we may be, but is present also in every experience of life. The advanced soul knows that he attracts to himself just those experiences which are necessary for his unfoldment and progress in the spiritual life. This is not so apparent in the case of those who are less advanced, but good is present just the same. Good is in every experience and it reveals itself if we only believe in its presence, affirm it, and look for it. Our faith may be tried sorely before our eyes are open to the good, but if we are steadfast it assuredly appears.
—THE SCIENCE OF THOUGHT REVIEW

Full Reservoirs

BY ELIZABETH D. SCHUMANN

A SHORT TIME ago, when faced with a number of seemingly insoluble problems, I was on the verge of despair. Disease had weakened my body. A loved one seemed to be slipping away from me. Other loved ones seemed to be meeting with unfair hardships of which I was apparently the unwilling cause. Looked-for aid had not been forthcoming. While I was convinced that there was some way out of these difficulties, still the way had not been revealed—not even a glimpse of it! Discouragement set in, the old question rose whether or not it was all worth the struggle. But I kept on beating frantically upon closed doors. I reproved myself for lack of faith in God, because I apparently could not attain "instantaneous" healing, which was in my estimation the answer to most of my problems. I had never heard of any one being instantly healed of bone tuberculosis, but I was positive that if I had enough faith I could literally take up my bed and walk.

As I pitted my slender, human strength against the weight of these burdens, I began to lose courage. How weary I was of the struggle! I believed God could help me, but I felt that I had to do my part too. I must try to walk again. I must persuade my loved one to return to me. I must do something to relieve financial burdens. But I was so weak!

One evening a dear, young friend of mine came to see me. Each time she came she brought me a word of cheer or a small gift, and always she left me feeling

better because she had come and filled with a deep thankfulness for her friendship. On this particular evening we did not talk a great deal. We had long since discovered that "the sweetest language hath no words at all." But before she left she handed me a slip of paper upon which she had typewritten some lines by Grace Noll Crowell, "For One Who Is Tired," whose poems always inspire me. As I read it, my eyes filled with tears. It seemed as if God Himself had spoken to me.

It quoted the restful lines from the 46th Psalm, "Be still, and know that I am God." It said that we must rest awhile and wait. Then the words that Jesus spoke to still the troubled waters came to my mind, "Peace, be still." Peace, rest: magic words to the troubled in spirit.

I sat for a long time in the shadows of the sweet spring twilight, repeating the beautiful words over and over, and as I meditated upon their meaning my burdens lifted as if by magic. I suddenly ceased to look upon my so-called problems as such. "You must wait," the message read. Wait; for what? Had I not grown weary of waiting? Wait until the empty reservoirs of life fill up. Cease striving and wait upon God!

I had berated myself for lacking the faith to solve my problems by my own strength. Did I have faith enough to surrender those same problems to God, to hand them over to Him completely and give up all personal responsibility for them? Could I trust Him fully enough to rely upon Him to solve my difficulties in His own perfect way? Could I? I was glad to! It was not easy at first. But gradually my fears left me, and I could at last "be still." My tired limbs and muscles relaxed and all sense of pain was eased. My mind was

at rest, my heart light, and my spirit soared in its freedom from strain and worry.

I began to see why my weariness had originally come upon me. The phrase "life's empty reservoirs" started me upon a new line of thought. Had I not in my frantic struggles perhaps been attempting to draw strength and healing from "empty reservoirs"? I had neglected to return to the one source of supply for replenishment. My human strength had failed me, but I continued to tax it vainly, forgetting that "God is my strength." My physical healing was slow in coming. Could it be that I was not acknowledging that "God is my health"?

Surely I needed sorely to pause awhile, to "be still, and know" that God is the fountainhead of all good; that I am but a channel for His everlasting supply of health, happiness, and abundance; that I need not worry about how His supply would be made manifest in my own particular affairs but must clear the channel of all fear and doubt and personal striving, and simply trust Him to fill any empty reservoirs in my life. With childlike simplicity I turned trustingly to God and released my burdens to Him.

Results began to show immediately. I was not instantly healed of my physical weakness; but I did begin to see that there was much more to health than mere physical healing. The necessity for immediate strength to walk became secondary to my desire to express more of God. Joy filled my heart. I thanked God for the friends who came daily with gifts and words of blessing and cheer; for the loved ones who loved me enough to make any sacrifice for me, no matter how great; for the beauty of the springtime with its message of eternal life. I felt free from all bondage, and I lovingly freed all those whom I had been holding to me in bondage

of thought. Almost immediately the loved one I feared losing returned to me with an unexpected devotion. Confidence and trust returned. I began to get a glimpse of the real meaning of divine, impersonal love. Courage and faith increased as I became more and more aware of God and His infinite abundance of good.

Financial difficulties eased, and rich ideas began to pour into my mind with renewed inspiration. With them came the physical strength to resume their expression. I had neglected my chosen work, writing, with the excuse that I was too weak to put forth the effort. Now I returned to it joyously with no sense of strain and discovered that my "weakness" had been better named inertia! I took up other accustomed forms of handwork, and life again became full of meaning. Instead of thinking myself weak and helpless, a burden upon others who cared for me, and an inefficient social nuisance, I began to plan and discover ways in which I could make life pleasanter for those with whom I came in contact. My new attitude of faith and happy expectancy of good cheered those around me. Though I was still confined to a chair, I found many little services to perform. I did not feel "sick." Rather I felt amazingly well! My health affirmations took on new meaning. The perfect climax to my story would be my complete physical healing. But as yet I can report only amazing progress. An abscess that was very painful and that had alarmed me somewhat healed over miraculously, and the pain and swelling disappeared. I am gaining weight, slowly to be sure, but this is a feat supposedly impossible for one who has tuberculosis of any kind. My strength is increasing rapidly. My appetite is returning to normal. I sleep well. I spend part of each day out of doors when the

weather permits, absorbing as much sunshine as possible. I am happy. I have no fear, no doubts, no inharmonious thoughts. I am getting well. I *am* well!

When the old fears threaten to assail me, a still small voice whispers again, "Be still, and know that I am God!" and I am at rest again. I do not try to hurry God. "In Spirit there are no urgencies." I am content to rest, to wait upon God to fill the empty or half-filled reservoirs of my being. I know that in Him there is no lack and that as I daily express more of His love and joy and peace and abundance He will fill me completely, and I shall be made whole.

My time of rest and waiting is not one of idleness. As I turn to Him for replenishment I discover that He is filling "reservoirs" of which I have been previously unaware. New avenues of service open up, new depths of love and courage are fathomed, new capacities for friendship are developed, new heights of faith are attained, new blessings are revealed. Each day holds a new discovery of some evidence of God's omnipresent goodness. My heart seems filled to bursting with love and thanksgiving. My mind becomes more and more alert to recognize the good. My body responds with renewed strength, orderly functioning, and a sense of well-being that forecasts the sure return of health. Can any one feel thus and still be "sick"?

How sweet it is to trust God to fill the empty places in our life! His response to our call is instant. Without our always knowing exactly how it comes about we are changed in thought and attitude, and conditions begin to improve. We become more loving and find harmony in human relations. We become more thankful for the good, and adverse appearances give way to increased supply and abundance. We learn the secret of happi-

ness, which is loving service, and the reward of health and zest for living is ours. We find within ourselves the kingdom of heaven, where we have contact with the source of all that we can possibly desire, and lo! we are constantly supplied from the divine fountainhead of life, from which every reservoir of our being is filled.

Full reservoirs! Human strength and effort may fail. Human wisdom and selfish love may be inadequate for the solving of life's problems. But God's divine love is inexhaustible and fills our every need.

Father, as I wait in silence every anxious thought is stilled. Every lack and every weakness with Thy love and power are filled. I relinquish every burden, resting in Thy loving care, living only in Thy presence, finding peace and courage there. May I more and more express Thee in my every word and thought till I recognize more fully blessings that Thy love has brought. Father, fill me now completely. Fill my mind and heart and soul till I know Thee and Thee only and walk with Thee free and whole. Amen.

The silence awakens one to know the character of thought, whether it is from self or the universal. This knowledge is gained only by diligent practice, by ceaseless meditation upon Truth. The person who diligently practices the silence realizes for himself, within a very short time of beginning, that he comes more and more into the power to control and regulate his thoughts, to focus his mind definitely on the subject of his meditation and to keep it there. The experience is sufficient to make him see that by "continuing faithfully in prayer" the door of Truth is opened more and more, and vistas of what lies beyond are perceptible to a greater and greater degree.—RICHARD LYNCH

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 10, December 3, 1939

UNITY SUBJECT—*Training the Faculties.*

INTERNATIONAL SUBJECT—*Spreading the Good News.* —Matt. 10:24-39.

24. A disciple is not above his teacher, nor a servant above his lord.

25. It is enough for the disciple that he be as his teacher, and the servant as his lord. If they have called the master of the house Beelzebub, how much more them of his household!

26. Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known.

27. What I tell you in the darkness, speak ye in the light; and what ye hear in the ear, proclaim upon the house-tops.

28. And be not afraid of them that kill the body, but are not able to kill the soul: but rather fear him who is able to destroy both soul and body in hell.

29. Are not two sparrows sold for a penny? and not one of them shall fall on the ground without your Father:

30. But the very hairs of your head are all numbered.

31. Fear not therefore: ye are of more value than many sparrows.

32. Every one therefore who shall confess me before men, him will I also confess before my Father who is in heaven.

33. But whosoever shall deny me before men, him will I also deny before my Father who is in heaven.

34. Think not that I came to send peace on the earth: I came not to send peace, but a sword.

35. For I came to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law:

36. And a man's foes *shall be* they of his own household.

37. He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me.

38. And he that doth not take his cross and follow after me, is not worthy of me.

39. He that findeth his life shall lose it; and he that loseth his life for my sake shall find it.

GOLDEN TEXT—*He that heareth, let him say, Come.* —Rev. 22:17.

SILENT PRAYER—*I practice daily expressing the inner Truth of life.*

To get the most good out of a Scripture lesson we apply it directly to ourselves. This is the case with the lesson on the sending out of the twelve disciples to gain practical experience in doing the work of Jesus Christ. The instruction and encouragement that Jesus gave to the disciples also aids us in developing the higher self.

Man's disciples are his faculties or qualities, and their lord is the I AM. Through identifying ourselves consciously with such a faculty as strength, faith, zeal, judgment, or love we train ourselves to express it, and in the ratio in which we persevere we become men of faith, of love, and so forth, each one identified with his dominant faculty.

As we succeed in identifying ourselves completely with certain faculties that we are consciously developing, we find that the identification is recognized by others. Instead of becoming the object of personal attack we may find our judgment impugned or our faith

derided. "It is enough for the disciple that he be as his teacher, and the servant as his lord." If we identify ourselves with error, error becomes manifest in us. Our task is to conquer fear and overcome evil with good. Practice in constructive thinking soon neutralizes the evil and in due time brings good uppermost in consciousness and therefore in life.

Those whose aim it is to express the good only find encouragement in the law that "there is nothing covered, that shall not be revealed; and hid, that shall not be known."

What the I AM impresses on the faculties in seasons of quiet meditation and prayer comes to fruition. If we put conscious strength into our words we build up a consciousness of stability and increase our physical strength at the same time. By putting love into our words we cultivate the quality that draws others to us at the same time that we enlarge the range of our sympathies and interests. As we gain renewed understanding in prayer and meditation we are able to order our life on a higher level of reason and intelligence.

The training of the faculties is a work to be undertaken with courage and vigor. Since no harm can come from the right education of one's powers, one is not to hold back or make ineffectual efforts. Cowardice is a serious handicap to the gaining of understanding and stability. "Be not afraid of them that kill the body, but are not able to kill the soul." No one can coerce the inner man without first receiving his surrender. The dauntless soul knows no surrender of principle, though surrender of personality is a daily experience.

Fear that inspires avoidance is advisable only in the case of "him who is able to destroy both soul and body in hell." None can do this except the natural man

who allows himself to be ruled by sense and who lives altogether in the sense consciousness. The body may fall a prey to sense consciousness, and death under such conditions is to be feared or avoided.

Jesus Christ taught the survival of the soul as a matter of course. Not even a sparrow dies without the Father's knowledge, and the very hairs of man's head are all numbered; therefore he has no legitimate ground for fear. Man has no reason to overwork his imagination negatively on this subject. He should accept life on high spiritual terms.

He that confesses the Christ does more than make a profession of faith. He concedes that the I AM in man, acknowledged and consciously used in harmony with Truth, is "the resurrection, and the life." Whoever holds to this faith in thought and deed will attain to consciousness of the divine (be confessed by the Christ before the Father who is in heaven). Whoever repudiates it will be without consciousness of the higher life (be denied before the Father).

Love of the Christ principle of perfection is the all-important faculty for man to train and develop. If it entails giving up every personal element, including harmony of belief in the family and the personal love of those near to us, it is still worth the sacrifice. He that is unwilling to make the supreme sacrifice is unable to enter into the supreme joy of knowing the indwelling Christ.

QUESTIONS

1. What do the disciples represent in this lesson, and who is their "lord"?
2. How does man build up physical strength and stability of character?
3. Why is courage necessary in the training of one's faculties?

4. Is it legitimate for us to fear anything? If so, what?
5. What is the supreme test of the Christ consciousness?

Lesson 11, December 10, 1939

UNITY SUBJECT—*Developing the Christ Spirit.*

INTERNATIONAL SUBJECT—*Reactions to the Good News.*—Matt. 11:16-30.

16. But whereunto shall I liken this generation? It is like unto children sitting in the marketplaces, who call unto their fellows

17. And say, We piped unto you, and ye did not dance; we wailed, and ye did not mourn.

18. For John came neither eating nor drinking, and they say, He hath a demon.

19. The Son of man came eating and drinking, and they say, Behold, a gluttonous man and a winebibber, a friend of publicans and sinners! And wisdom is justified by her works.

20. Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not.

21. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon which were done in you, they would have repented long ago in sackcloth and ashes.

22. But I say unto you, it shall be more tolerable for Tyre and Sidon in the day of judgment, than for you.

23. And thou, Capernaum, shalt thou be exalted unto heaven? thou shalt go down unto Hades: for if the mighty works had been done in Sodom which were done in thee, it would have remained until this day.

24. But I say unto you that it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

25. At that season Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes:

26. Yea, Father, for so it was well-pleasing in thy sight.

27. All things have been delivered unto me of my Father: and no one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal *him*.

28. Come unto me, all ye that labor and are heavy laden, and I will give you rest.

29. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

30. For my yoke is easy, and my burden is light.

GOLDEN TEXT—*Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.*—Matt. 11:28-30.

SILENT PRAYER—*I am come to do thy will . . . O God.*—Heb. 10:7.

Truth is mighty and will prevail, but it is conditioned nevertheless by the medium through which it passes. One may discern Truth as readily and accept it as easily as light passes through the rarefied air on a mountaintop. The mind of another may be virtually impenetrable to Truth, filled with superstition, or bound fast to accepted beliefs and doctrines. Still others, skeptics by nature, deprecate the self, believing neither the voice of intuition within their own heart nor the teaching of tradition, and accepting a thing only after it is proved to them scientifically.

A man may at various times pass through all these experiences. In childhood his critical faculty has not begun to function actively, and disturbed by no doubts or misgivings, he accepts with ease such simple statements of Truth as are suited to his understanding. In

college he is assailed by his first doubts, when he fails to develop his understanding of spiritual things equally with his intellectual powers. If the inequality continues into manhood he may end in complete skepticism. Jesus compared such skeptics to children who refuse to play either a glad or a sad game. Skepticism is poor policy from the standpoint of sportsmanship. No one can be joyful who is a habitual doubter.

Wisdom is always justified by her works. The effect proves the wisdom or unwisdom of the cause. The intellect is by nature ascetic, denying man all indulgence but that of thought. Truth however is full-orbed, entering into every phase of life. Jesus did not fast from food or drink, yet the Pharisees and scribes who found fault with John's asceticism blamed Jesus for the opposite behavior. The habit of faultfinding and caviling, like other habits, grows by exercise until no good can be seen regardless of its abundance. The faultfinder is impervious to the truth that good is omnipresent.

Bethsaida and Chorazin represent the state of mind that has a limited amount of understanding of Truth yet believes itself to be in possession of all. Self-righteousness is the usual name for this state. The openly wicked cities of Tyre and Sidon, because they do not attempt to justify themselves in the day of judgment, will be higher in the scale than the self-righteous Chorazin and Bethsaida. A little understanding, if it becomes pride of intellect, may prove a greater hindrance to the developing of the Christ Spirit of love and meekness than the state of mind that is in complete ignorance of Truth in its many branches.

On one occasion Jesus said to the Jews: "If I do not the works of my Father, believe me not. But if I do them, though ye believe not me, believe the works." The

ability to do all that one claims is a practical test that cannot be gainsaid. Yet many of the "works" accomplished through spiritual means are accepted as a matter of course, while the means remains unrecognized or is explained away.

Capernaum (village of consolation) represents Christian sympathy, which has been exalted to heaven but is to be brought down to hell or Hades, the abode of the dead. The sympathy that pours its thought substance out to error is to be brought to nothingness. The sympathy that increases the patient's consciousness of sickness by sympathizing with him; that mourns over the dead, adding the burden of the death thought to death; that weeps with those who weep, offering no strong, vital shock of Truth to put an end to negation and error, is "exalted unto heaven" by being extolled and enjoined as the work of God. When Truth casts out the demons of sickness and raises the dead, false sympathy is brought down to Hades, nothingness.

To understand a spiritual law and use it to further one's selfish personal interests is worse than to have no understanding of such matters. Those who accept the law in simple faith and use it in legitimate ways to express the kingdom of God on earth are the "babes" to whom Truth is revealed most effectually.

The Christ yoke, fitted to man's shoulders, makes the burden of life easy for him to carry. Understanding of Truth and consciousness of Truth within oneself are a yoke that makes successful work not a rare happening but the normal, daily activity. Those who are borne down by the weight of care that life brings to the natural man are privileged, like Chorazin, Bethsaida, and Capernaum, to witness mighty works and even to perform them as they come to know the Father,

because each and every one of them realizes the incarnate Son.

QUESTIONS

1. How is the entrance of Truth into the mind of man conditioned?
2. What is meant by the words "Wisdom is always justified by her works"?
3. Interpret Bethsaida, Chorazin, and Capernaum metaphysically.
4. Why are mighty works sometimes not appreciated?
5. What "yoke" makes man's burden light?

Lesson 12, December 17, 1939

UNITY SUBJECT—*The Nature of the Kingdom.*

INTERNATIONAL SUBJECT—*Parables of the Kingdom.* —Matt. 13:3-8, 31-33, 44-46.

3. And he spake to them many things in parables, saying, Behold, the sower went forth to sow;

4. And as he sowed, some *seeds* fell by the way side, and the birds came and devoured them:

5. And others fell upon the rocky places, where they had not much earth: and straightway they sprang up, because they had no deepness of earth:

6. And when the sun was risen, they were scorched; and because they had no root, they withered away.

7. And others fell upon the thorns; and the thorns grew up and choked them:

8. And others fell upon the good ground, and yielded fruit, some a hundredfold, some sixty, some thirty.

31. Another parable set he before them, saying, The kingdom of heaven is like unto a grain of mustard seed, which a man took, and sowed in his field:

32. Which indeed is less than all seeds; but when it is grown, it is greater than the herbs, and becometh a tree, so that the birds of the heaven come and lodge in the branches thereof.

33. Another parable spake he unto them; The kingdom of

heaven is like unto leaven, which a woman took, and hid in three measures of meal, till it was all leavened.

44. The kingdom of heaven is like unto a treasure hidden in the field; which a man found, and hid; and in his joy he goeth and selleth all that he hath, and buyeth that field.

45. Again, the kingdom of heaven is like unto a man that is a merchant seeking goodly pearls:

46. And having found one pearl of great price, he went and sold all that he had, and bought it.

GOLDEN TEXT—*Incline your ear, and come unto me; hear, and your soul shall live.*—Isa. 55:3.

SILENT PRAYER—*Give me an understanding heart, O God, that I may receive Truth and keep it.*

The kingdom of heaven as a condition of mind was a new conception in the time of Jesus, as it still is with many people who are accustomed to think of it as a place almost as material and as fixed as a geographical locality on earth. Because heaven as a mental state was a conception hard for men to grasp, Jesus described it in many parables suited to the understanding of the multitudes who followed Him. Among these was the parable of the sower.

In one respect every one born into the world is a sower. However Jesus did not compare man to the sower in His interpretation of the parable to His disciples. Man's mind, conditioned by various circumstances of disposition combined with outer environment, is rather the soil in which the word of the kingdom is sown. When the word, meaning the truth concerning life as it should be and as it may be when properly assimilated and acted upon, comes to man's attention, its full meaning may not occur to him. He may dismiss it from mind as just another theory or teaching without foundation in fact. In such a case

"this is he that was sown by the way side." He at once forgets the word and makes no effort to recapture it.

Again the word of the kingdom may fall into the mind of one given to sudden but short-lived enthusiasms. He accepts it with great joy, but finding that he has something to do in making it productive of good results, lacking the faculty of perseverance and expecting good to fall into his hands without effort as a bribe from God, he dismisses the idea as impractical and irksome. This is "he that was sown upon the rocky places."

"He that was sown among the thorns" needs no interpretation, for "the care of the world, and the deceitfulness of riches" are well-known hindrances to growth in the kingdom of mind and heart today, as they have always been.

Sown upon the good ground that all would like to own is "he that heareth the word, and understandeth it." Understanding implies perseverance in applying it to life and making it count a hundredfold, sixtyfold, or thirtyfold, according to one's developed ability.

The word has great power of increase but only when it is placed in good soil; that is, the receptive mind that is reinforced by the retentive will and the faithful heart.

The parable of the mustard seed shows the principle of increase at work in the spiritual as in the material world. The word has boundless possibilities in this line, but as in the parable of the sower, it must be "sowed in his field," that is, held firmly and constantly in mind. A seed must have soil and conditions favorable to germination before the process of increase can get under way. So the mind must be receptive to the word and must encourage growth according to the law of the word. The word of Truth grows by being held

in mind and meditated upon until its inner meaning and its correlative branches become clear to us.

The capacity of increase that is in the power of right thought is endless. This is shown by the parable of the leaven in which the leaven was hidden "in three measures of meal." The matrix is as important as the seed in which the principle of increase is found.

Like the treasure hidden in the field, the kingdom of heaven is worth the giving up for it of all else that one has if one desires to possess it. The riches of the mental and soul life are beyond computation. He who buys these fields finds himself rich toward God though he possess no material wealth of any kind. Buying the field of the mind means giving oneself wholly to the inner world of cause, and the field of the soul is possessed in like manner. These mean everything to the one who finds joy in the realities of the kingdom.

The parable of the pearl of great price emphasizes the sacrifice of all lesser interests as do the parables of the hidden treasure. Other things worthy of consideration are the development of the faculties on the inner side of life so that discriminating judgment enables man to recognize the kingdom at sight and not be misled by a false promise of treasure that fails to materialize after he has given up his all to possess it.

The development of love in the higher realm likewise protects man from setting his affection on things on the earth and keeps his mind and heart pure in allegiance to the one good, so that he sees God. He who sees God in all that confronts him has entered into the kingdom and become a citizen of the higher world of thought and deed for all time.

QUESTIONS

1. Why did Jesus speak in parables?

2. In what soil is the "word of the kingdom" sown?
3. Interpret the parable of the sower in a way that is understandable in the thought of today.
4. How is the principle of increase exemplified?
5. How does one buy the "field" containing the pearl of great price?
6. How does the word of Truth grow?

Lesson 13, December 24, 1939

UNITY SUBJECT—*Practical Idealism.*

INTERNATIONAL SUBJECT—*The Child and the Kingdom* (Christmas Lesson).—Matt. 1:18-25; 18:1-6; 19: 13-15.

18. Now the birth of Jesus Christ was on this wise: When his mother Mary had been betrothed to Joseph, before they came together she was found with child of the Holy Spirit.

19. And Joseph her husband, being a righteous man, and not willing to make her a public example, was minded to put her away privily.

20. But when he thought on these things, behold, an angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Spirit.

21. And she shall bring forth a son; and thou shalt call his name JESUS; for it is he that shall save his people from their sins.

22. Now all this is come to pass, that it might be fulfilled which was spoken by the Lord through the prophet, saying,

23. Behold, the virgin shall be with child, and shall bring forth a son,
And they shall call his name Immanuel;
which is, being interpreted, God with us.

24. And Joseph arose from his sleep, and did as the angel of the Lord commanded him, and took unto him his wife;

25. And knew her not till she had brought forth a son: and he called his name JESUS.

1. In that hour came the disciples unto Jesus, saying, Who then is greatest in the kingdom of heaven?

2. And he called to him a little child, and set him in the midst of them,

3. And said, Verily I say unto you, Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven.

4. Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven.

5. And whoso shall receive one such little child in my name receiveth me:

6. But whoso shall cause one of these little ones that believe on me to stumble, it is profitable for him that a great millstone should be hanged about his neck, and *that* he should be sunk in the depth of the sea.

13. Then were there brought unto him little children, that he should lay his hands on them, and pray: and the disciples rebuked them.

14. But Jesus said, Suffer the little children, and forbid them not, to come unto me: for to such belongeth the kingdom of heaven.

15. And he laid his hands on them, and departed thence.

GOLDEN TEXT—*A little child shall lead them.*—Isa. 11:6.

SILENT PRAYER—*I accept the goodness of God and divine love as real and eternal.*

The sophistication of the natural man is the chief obstacle to his entering the kingdom of peace, joy, and satisfaction. The little child represents the simplicity and trust of the one whose mind is stayed on God and who rests secure in that trust regardless of any question that may arise.

Every one who has serene confidence in the spiritual reality of life is a son of God, and his birth into the kingdom of higher realities is the awakening of purity of soul and of a new capacity to experience life in its fullness without taint of error or unworthy bent of mind. Spiritual birth is always a virgin birth, and every

one who comes into the kingdom comes as the Christ child, in innocence and wholeness, with potential power to grow into the measure of the stature of the fullness of Christ.

Mary, the mother of Jesus, represents the soul or love; Joseph, the husband, intuitive wisdom. "Joseph, being a righteous man," sought divine guidance before deciding to put away his betrothed privately, and guidance came in a dream. Intuitive wisdom often comes thus to the one whose mind is stilled and receptive after earnest prayer.

Wisdom is the outcome of love deeply and quietly held. "Joseph, thou son of David." The genealogy of Jesus Christ, "the son of David," is the genealogy of Joseph, not of Mary. Without wisdom love is barren. Together the two form the mind of the Christ. The Christ is the man that God created, the perfect-idea man, and is the real self of all men. Jesus Christ is this Christ self brought into perfect expression and manifestation. Wisdom recognizes the Christ as the Saviour of mankind ("and he called his name JESUS").

In a world in which man is hedged in by the external limits of the finite, wisdom for him consists in realizing that the Infinite is nevertheless the one reality and that he can make contact with it through the mind of the Christ. To realize that he must depend upon God if he is to become more than a natural being is the part of true humility, which is characteristic of the little child. The child believes that the parents can do all the things that he cannot do. He who is "greatest in the kingdom of heaven" believes that God gives him power to meet all his problems and solve them finally to his full satisfaction. He relies on divine wisdom to this end with unflagging faith, humbling himself with the true hu-

mility of a little child under the mighty hand of God.

"Except ye turn" is the condition that qualifies the mode of entering the kingdom. The natural man takes pride in the knowing quality of his mind, in being equal to any scheme that another may make use of to take advantage of him. To be too knowing in this respect is to suspect the good faith of others and consequently to become a stranger to peace and confidence. These are restored only through man's realizing the presence and power of God in his own heart. Whoever gains a realization of this kind is greatest in the kingdom of heaven, because he is ready to go on to perfection. He whose faith in inner reality is unquestioning, who founds life on intuitive Truth, is great beyond any of those who possess only material power or influence.

Whoever develops guilelessness and single-mindedness receives the Christ in his heart. Whoever opens his heart to love like a little child knows the joys of the Christ.

Prayer is the child looking to his Father in confident expectation that his needs will be supplied. To lay hands on little children and pray is to touch unquestioning faith and trust as we look to the Giver of all good to make our desires manifest. The faculties (disciples) have little to do with this opening of the heart to God. The I AM instead exercises its prerogative of pure knowing. "Jesus said, Suffer the little children, and forbid them not, to come unto me."

QUESTIONS

1. What does the little child represent?
2. How does one experience the virgin birth?
3. Why does guidance sometimes come to man in a dream, as it did to Joseph?
4. Mary represents the soul or love; Joseph, wisdom. What is involved in this metaphysical interpretation?

5. Why did Joseph, not Mary, name the infant Jesus, and why was the name Jesus and not Immanuel chosen?
6. In what does true humility consist?
7. Who is greatest in the kingdom of heaven, and why?
8. What is prayer?

Lesson 14, December 31, 1939

UNITY SUBJECT—*Helps and Hindrances to Spiritual Consciousness.*

INTERNATIONAL SUBJECT—*Friends and Foes of the Kingdom.*—Matt. 13:54—14:4; 15:29-31.

54. And coming into his own country he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works?

55. Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joseph, and Simon, and Judas?

56. And his sisters, are they not all with us? Whence then hath this man all these things?

57. And they were offended in him. But Jesus said unto them, A prophet is not without honor, save in his own country, and in his own house.

58. And he did not many mighty works there because of their unbelief.

1. At that season Herod the tetrarch heard the report concerning Jesus,

2. And said unto his servants, This is John the Baptist; he is risen from the dead; and therefore do these powers work in him.

3. For Herod had laid hold on John, and bound him, and put him in prison for the sake of Herodias, his brother Philip's wife.

4. For John said unto him, It is not lawful for thee to have her.

29. And Jesus departed thence, and came nigh unto the sea of Galilee; and he went up into the mountain, and sat there.

30. And there came unto him great multitudes, having with them the lame, blind, dumb, maimed, and many others,

and they cast them down at his feet; and he healed them:

31. Insomuch that the multitude wondered, when they saw the dumb speaking, the maimed whole, and the lame walking, and the blind seeing: and they glorified the God of Israel.

GOLDEN TEXT—*Ye are my friends, if ye do the things which I command you.*—John 15:14.

SILENT PRAYER—*I obey the inner voice of love and intuitive wisdom.*

The "country" of Jesus was Nazareth, His boyhood home. The meaning of the name is "branch, offshoot, sprout." A synagogue is a place of worship, and Jesus' teaching there indicates that when we begin to awaken to the truth that we are sons of God and take the attitude of worship, of centering the mind's eye on the Christ Truth, and when we rest in that consciousness, then we are receptive to the inspiration of Spirit. The natural man is not at all receptive to Truth, in fact he resents and resists its manifestation before him. "Is not this the carpenter's son?" In the mind of the natural man familiarity breeds contempt, and he closes his mind to the possibility of attaining to anything higher and better than he already knows through observing and heeding what he has always known superficially.

The scientist extends the bounds of the commonplace through study and research until he wrests new truth from old familiar objects, as when a specialist in anatomy devotes years to studying a bit of tissue and its reaction to certain definite stimuli. Poise, self-control, acute power of observation, and other desirable effects follow long concentration even on seemingly trivial things. The commonplace may conceal the divine from all but him who looks searchingly and long, intent on recognizing the real as well as the apparent. The "carpenter's son" was more than the "carpenter's son" even

in Nazareth. In reality He was the Son of God.

Faith is one of the mightiest helps to spiritual consciousness, as it is an indispensable factor in all worthwhile achievement even in the realm of the physical and the mental. Unbelief is man's commonest and most insistent enemy, masquerading under the names of common sense, caution, broad-mindedness, and other fair-sounding but often misleading names. No mighty works result from them. Faith works by love, with which doubt, distrust, and negation in general have nothing to do.

The ruling will of the physical or the ego in the sense consciousness is another easily recognized hindrance to man in his quest for spiritual consciousness. This will or ego is represented by Herod, the tetrarch who ruled over the fourth part of the kingdom.

When the material-minded man undertakes to get away from materiality and to escape into the domain of spiritual forces, he falls into error instead. Superstition ruled Herod, who claimed that Jesus was the resurrected John the Baptist. Herodias also represents a consciousness that is a hindrance to spirituality, in fact one of the lowest forms of sense consciousness.

If hindrances to spiritual consciousness abound helps are to be had also. Among these are all faithful thoughts that follow the Christ, depending on spiritual means for healing. These are represented by the multitudes who thronged round Jesus, bringing the lame, the blind, the dumb, the maimed, and others for healing.

Associated with "mountain," Galilee symbolizes a high consciousness of life. Jesus sat on the mountain. The I AM establishes itself in a high consciousness as a permanent state, from which it has power to release energies of a high order. When the multitude beheld

the healing of all the sick and maimed that had been brought to Jesus' feet they "glorified the God of Israel." The ascribing of all good works to God is a sign of spiritual attainment. The natural man credits science, "nature," the psychic realm, or some other lesser agency. The I AM deals only with reality, and knows understanding of Truth to be the medium through which healing takes place.

The vast multitude of man's thoughts are in need of training and discipline, but otherwise they are not hindrances to spiritual consciousness. Man turns them toward the Christ for the good that he expects to receive from showing such an attitude, whether it is the healing of his ills or the satisfaction of one or more of his many hungers. Like children unable to care for themselves or be independent, man's thoughts are nevertheless tractable and obedient under kind, intelligent treatment such as the Christ always insures.

QUESTIONS

1. What makes us receptive to the inspiration of Spirit?
2. Explain how the commonplace may conceal the divine.
3. Name two hindrances to spiritual consciousness and explain how they work.
4. What are some of the helps that offset the hindrances to spiritual consciousness?
5. In what class does the vast multitude of man's thoughts belong?

There is no duty we so much underrate as the duty of being happy. By being happy, we sow anonymous benefits upon the world, which remain unknown even to ourselves, or when they are disclosed, surprise nobody so much as the benefactor.—R. L. STEVENSON

Thy Word

By Truman Hollis Woodward

When Jesus by the Jordan stood,
Dear Lord, Thy word rang clear:
"This is my well-beloved son."
The gentle dove flew near.

On twelve in prayer Thy Spirit dwelt
As little tongues of flame.
To Paul it was a blinding light!
A pleading voice! A name!

Sometimes I long for burning bush
From which to hear Thee speak
Or altar fire by lightning lit
Upon a mountain peak.

Yet countless languages are Thine.
If one be meant for me,
I bid Thee use exactly, Lord,
The one that pleaseth Thee.

Silent UNITY

My spiritual sight is quickened and I walk in the light.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, 917 Tracy, Kansas City, Mo. Cable address: Unity, Kansas City.

Give your full name and address

HEALTH *and* PROSPERITY

BY CHARLES FILLMORE

Christianity teaches emphatically that its followers are expected to put on the Christ mind, but there is slight if any emphasis on the formation in them of the Christ body. Jesus taught this very definitely, and Paul confirmed it again and again in his epistles. For instance, at the Last Supper Jesus instructed those who "eat"—that is, spiritually appropriate—the spiritual substance of His teaching as follows:

"He took bread, and when he had given thanks, he brake it, and gave to them, saying, This is my body which is given for you: this do in remembrance of me."

In Romans 8:11 Paul says, "But if the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall give life also to your mortal bodies through his Spirit that dwelleth in you." In the same chapter he continues, "Even we ourselves groan within ourselves, waiting for *our* adoption, *to wit,* the redemption of our body." Jesus also taught that those who followed Him in the regeneration should be glorified as He was glorified. In this connection Paul writes in I Corinthians 6:20, "Glorify God therefore in your body." He also writes that it is his earnest expectation and boldly says "that the life also of Jesus may be manifested in our body." Paul argues that Christ has the power to fashion anew our humili-

ated or degenerated bodies and make them conform "to the body of his glory."

Thus we have ample Scripture authority for our expectation of a body transformation when we affirm our unity with Christ mind. The "new birth" includes a new mind and a new body. As Paul teaches, there must be "expectation" of the spiritual man: "For the earnest expectation of the creation waiteth for the revealing of the sons of God."

Mary, the mother of Jesus (representing the soul), sang, "My soul doth magnify the Lord." All those who expect to bring forth the body of the Lord Christ should follow Mary in magnifying and mentally forming the new body at the life centers within the physical body. The body of Jesus came into manifestation in a stable among the animals. So the Christ body is first manifested in our physical body down among the animal forces, whence it gradually spreads and transforms the mortal into an immortal body. "For this corruptible must put on incorruption, and this mortal must put on immortality." Paul in this connection says this will take place "in a moment, in the twinkling of an eye, at the last trump." However modern Christian metaphysicians who are experiencing this body transformation are unanimous in their testimony that it is a gradual cell by cell process. Paul realized the swift mental change but he did not pass into the second phase, the organic; hence he cannot be accepted as one having authority.

Today many devout followers of Jesus in the regeneration are expecting some miraculous change to

take place in their body, and in their ignorance of the gradual transformation they are not co-operating in the rebuilding of the body and are therefore losing the full infusion of spiritual life. This does not include the mass of Christians in the orthodox churches who are looking forward to a great resurrection day when they expect God either to raise their dead body out of their grave or in some mysterious way to provide a body for them. Jesus taught operation in accord with the creative law in bringing into manifestation the plan for man that God had worked out: "My Father worketh even until now, and I work." The increased vigor, strength, and health that follow spiritual co-operation through prayer and affirmation proves that we have found the law that, pursued diligently, will ultimate in a perfectly healthy body. When we have attained this perpetually renewing body, when will death ever overtake us? We thus have a logical and demonstrable basis for our affirmation:

"I am reborn in the Spirit of Christ, and my perfect body appears."

All demonstrations of prosperity under spiritual law involve faith. We must believe in the activity of forces we cannot see. The Book of Hebrews teaches that God framed the universe by His word coupled with His faith. So our mind lays hold of an invisible substance when we firmly believe in it and assert the power of God through Christ as our helper in demonstrating prosperity. Physical science tells us that visible things come out of the invisible. Spiritual science affirms the same. Jesus said, "Seek ye first his kingdom, and his

righteousness, and all these things shall be added unto you." Each soul must make mind contact with the substance realm in its own particular way. No set form of words will suit every individual. Words are the vehicle by which we ride into the kingdom of God. When we get there we are transformed from words to substance. If you have arrived at the point in spiritual realization where you can feel the divine substance, you do not need the form of words given in our prosperity statement for this month:

"I am conscious of the rich substance of the Christ body, and my prosperity is assured."

If you have not attained this realization, these words will help you to a consciousness of the everywhere present substance and usher it into action in all your finances.

HEALING THOUGHT

I am reborn in the Spirit of Christ, and my perfect body appears.

PROSPERITY THOUGHT

I am conscious of the rich substance of the Christ body, and my prosperity is assured.

(Use from December 20 to January 19)

Prayers ANSWERED

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared.

I Will Come and Heal

LAST WINTER you prayed with me for the overcoming of an almost unbearably painful sciatic condition. As I promised then, I write you now with unspeakable thankfulness to God and to the Unity workers. I can keep that promise and tell you the healing has been made. Soon the sharp pain was overcome. Slowly on through the year the painful condition gave way. That it was slow, I feel, was because of my failure to decree Truth more earnestly. Thank God for Unity workers and for this blessing that has come to me this year. —*A. I. P., Florida.*

ABOUT A month ago I wrote for your prayers while suffering with intense abdominal pains that I feared were an attack of appendicitis. I used the affirmation you sent and held fast to the thought of God's presence in my body. As if by a miracle the pains left me and all fear left my mind. Since a first attack months ago I had tried hard to get the fear of a return attack out of my mind, but I did not succeed until last month, after receiving your help. I can truly say that now the fear never enters my mind—and what a relief! I praise

and thank God for all His blessings; also I pray for and bless everybody at Unity.—*Mrs. J. C. H., Kentucky.*

I REQUESTED your prayers for my sister, as her mind was affected and the doctors had recommended sending her to a sanitarium. God heard the prayers and her sanity came back to her. Today she is at home with her family and enjoying being with them. I want you to know how very thankful I am for your help.—*Mrs. J. A. W., Montana.*

SEVERAL WEEKS ago we telegraphed to you about my sister, who had had a hemorrhage. We got an answer from you quickly and a booklet that helped us a lot. We felt it would be a good thing for her to go to a clinic for observation, but she said: "All of us have studied Unity for years and claimed we believed God to be our healer. Why not depend on God and give Him a chance?" That is what we did, and she came through fine. She is well now. Thank you a great deal.—*H. S., New York.*

I HAD A recurrence of an illness from which I thought I had been freed through my prayers and the help of Silent Unity. I was not dismayed but immediately tried to apply my own knowledge of Truth to meet the situation. For more than a week I did everything I knew of to overcome this inharmony, but in spite of my efforts I felt as bad as ever. I had lost sixteen pounds.

One day in a moment of exasperation I decided to stop trying. Instantly there flashed into my consciousness the knowledge that I was on the right track. I needed to let go and let God do the work in me. Two days afterward I woke on a bright sunny morning to

find that all traces of illness were gone and that my body was tuned to a pitch of health I never had felt before. My sense of smell was twice as keen as it used to be. I seemed to have got a new pair of eyes. When I ate a banana I discovered distinct flavors that I did not know existed in that fruit.

Never had I dreamed that one could feel so keen, be as happy and elated as I was that morning. Love and peace flooded my being and welled up in me for every person and thing that came to my mind. This feeling in all its intensity did not last, yet no one could pass through such an experience and fail to be benefited. —*W. G., British West Indies.*

I HAVE GREAT pleasure in announcing the wonderful healing I received after my recent accident. My injuries were many and were very serious. The doctor said I could not possibly recover in less than four months. But I was discharged within six weeks and perfect, with no scars, disfiguration, or disability in any shape or form. Also all my doctor's fees and hospital expenses were met by the insurance carried by the man that ran into us. Please accept my offering and thanks.—*F. E. W., District of Columbia.*

I AM DELIGHTED to tell you that the goiter went down quickly. A basal metabolism test has revealed me normal. I am very grateful. You may discontinue your prayers.—*M. E., Michigan.*

I HAVE been crippled for twelve years, as I told you the first time I wrote to you after hearing of Unity. After I had practiced Truth for about two months the doctor found that the bone had started growing and had grown about two inches of solid bone. Please continue praying

for the bone to grow, for I am sure that is what has made such a decided change in my leg. Thank you from the bottom of my heart.—*M. B., Florida.*

Filled with Plenty

A WEEK OR SO ago I wrote to you about my office being vacant. Your reply was received last Monday. No sooner had I read it and put it back in the envelope than in came a friend of mine with a friend of his to look at the office for rent. After answering a few questions I rented it. Thank you for your kind assistance. —*H. B., California.*

LAST FRIDAY I was laid off. They had told me at the beginning that it would not be a steady job, but I refused to be disturbed. I knew that God would lead me to my right place at the right time. On Monday of this week I went for an interview regarding another position. I thanked God before I was interviewed that only that which was for my highest good could come to me. Tuesday morning I received word the job was mine. I started work that afternoon. I know you dear friends helped me by your letters and prayers.—*L. T., Missouri.*

JUST A week ago I wrote to you asking your help to obtain employment and to get some joy out of life. Now I can give you the good report you hoped to get from me. Last Tuesday morning I received a call from an employment agency telling me to call on a certain firm. I had a very brief interview that afternoon. On Thursday afternoon I was called to work. It is a pleasant office, and the people are simply grand. I am getting a good salary. They tell me that if I prove satisfactory at the

end of a month I will get more money; if not, I will be asked to leave. I feel confident that I can get along.

At present I feel so good that I can scarcely remember the things that formerly hurt me. I feel apologetic about my outburst of a week ago. Thanks for helping me. —*F. H., Missouri.*

I HAVE wanted to write for the last two weeks because of the wonderful way in which our prayers have been answered and ask you to discontinue prayers for us. For several years I have conducted a small business, but during the months of January and February there has never been anything to do. This month has certainly been an exception to that rule though. Part of the time I have had more business than I could handle. God bless you all and the work you are so faithfully doing.—*Mrs. F. A. M., Colorado.*

My Help Cometh from Jehovah

ONE MONTH ago you wrote to me asking me to pray with you at 11 o'clock each day: "Liberty, justice, righteousness and peace are now established through Jesus Christ." I have done this joyously, and of course with personal benefit. I not only repeated the affirmation but I wrote it at the bottom of the daily reading in *Daily Word,* which made the lesson more positive. I think I shall continue to use this method.

Each day's teachings in *Daily Word* seem to be touching just the human frailties that I must erase. Some time ago you suggested that the margin of the page be used to note the things for which we are thankful. In carrying out your suggestion I used my pencil, as is always my custom, to underscore the out-

standing sentence. Now I can turn back the pages and pick up readily the thoughts I need most. One day (December 12, 1938) I had to underscore the whole page because I agreed so thoroughly with every word. —*S. E., Missouri.*

Free from Cares

BEFORE CHRISTMAS I wrote to you for your prayers for my husband, who had the drink habit. I am very thankful to say that he has not touched a drop of liquor for four or five months. That was the first Christmas I can remember when he wasn't drinking. I saw drink offered to him but he refused. He says he has quit the drink habit. I thank divine love and Unity for this help. You may publish this if you wish.—*F. H., California.*

ABOUT six months ago I asked you for prayers for the healing of my husband of the drink habit. I am now happy to inform you that he is healed and is a new man. Our home is happy once more, and I have not the least worry about it. I feel very grateful for your prayers. —*Mrs. G. M. F., Kentucky.*

Love One Another

I WANT TO thank you for the wonderful demonstration we had of your work in prayer. I wrote to you some time ago about the people next to us making so much noise and that we could not get any results. They had an electric music machine going till late at night and mostly all day long, which annoyed us very much. One day the man next door without being requested cut the volume down till we could scarcely hear the machine.

He came in and wondered if it would be all right now. He came into our place of business several times and was friendly and nice. He said it was so much more pleasant for themselves. Also now there is harmony and we all feel better. It certainly was a wonderful demonstration.—*J. C., Kansas.*

He Is My Refuge

ABOUT SIX months ago my wife left me. I was in utter misery and filled with heartache and loneliness until I found God. Even then I was not filled with happiness or gaiety, but I had at least much more peace of mind. I loved my wife with my whole heart and never a day passed but that I prayed to God to send her back to me. I wrote to you for help. A few weeks ago, through a miracle of His making, she came back to me. We are very happy. This beautiful miracle of His has filled me with unbounded faith.—*H. B., California.*

I HAVE RECEIVED a very real spiritual blessing from your prayers. This morning I awakened with joy in my heart. I have renewed courage and confidence. The poignant grief over the passing of my beloved husband has been replaced with a sense of peace and reconciliation. It has been bitterly difficult to make the adjustment, but your prayers have helped immeasurably, I know. An urge, strong and insistent, made me sit down at once to tell you of my demonstration. I thank you from the bottom of my heart.—*Mrs. J. T. B., California.*

THANK YOU so much for your help and inspiration. Our prayers were answered beyond our expectations. My husband sold his stock at a good price; but what pleases me most is that we found a loyal friend in the trans-

action. Where once were fear and resentment and lack are now confidence and loyalty and comfort.—*M. S., California.*

Unto Us a Child

I SENT YOU a telegram asking your prayers that my daughter, who was in childbirth, might have a safe delivery. She was having hemorrhages, and the doctor was going to perform a Caesarian operation. After we asked your prayers the baby came in a natural position after only a short period of labor, a fine baby girl. Thanks, and God bless you.—*Mrs. G. M., Oregon.*

Father, I Thank Thee

THE INCLOSED love offering is sent in appreciation of your prayers, offered during the recent case of scarlet fever in our home. Though we were in quarantine thirty-five days, our boy was never sick nor did others contract the fever. We are grateful to our heavenly Father and to you. Every time we have asked you for prayers along with ours the results have been for our highest good. —*A. K., California.*

I INCLOSE a check to pay for publications for myself and for gifts to friends. May I add a word of thanksgiving by saying that the subscriptions I have given to others and the lending of my own materials have aided numerous persons. I have found blessings and a new love of many small things I never even thought of before and a joy in life that can come only from closer contact with God. I thank God many times that my mother introduced me to Unity.—*M. M. C., Ohio.*

HELP *from Silent* UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

I know a woman who is an active worker in a Unity center and prays for the healing of others, yet has a pronounced physical defect. Will you please explain this situation?—*Question answered by Silent Unity.*

While many are trying earnestly to live by Truth principles, we know of nobody who has completely proved every phase of the law. It is not advisable for a person to wait until he has made what he considers a complete overcoming before giving of his help and light to others. Truth teaches its followers to give as they receive, not to wait until they have received all before trying to give. A person becomes established in Truth by practice.

To us it seems that the woman you mention is showing a high faith and a truly courageous spirit. Although she has not yet made a perfect demonstration of the healing principle in her own body, she is trying. We are sure she helps herself and many of God's other children as she serves in a spirit of love and helpfulness.

Jesus Christ, whom we take as our example, left a precedent that is a guide in such situations as the one you mention. Shortly before His ascension He told His followers how to carry on His work. They were the ones who had deserted Him recently in the dark hour of the Crucifixion. He knew they had not yet become perfectly established in Truth, yet He in-

trusted to them the work He loved more than life. So far as appearances went they were unfitted for such a trust, yet Jesus actually commanded them to spread His gospel. Indeed the gospel never would have been preached if it had had to wait on a perfect demonstration of its truths. Knowing this and the divine possibilities in every human being, Jesus boldly commanded:

"Feed my sheep." "Go ye into all the world, and preach the gospel to every creature." "Go ye therefore and teach all nations." "And these signs shall follow them that believe . . . they shall lay hands on the sick and they shall recover." On another occasion He touched on His own accomplishments, asserting with the optimism possible only in one who perfectly appreciated the power of the Christ in man, "Greater works than these shall ye do."

So acute is the need of the world for the Christ ministry that we cannot conceive of a situation in which a follower of His should hesitate to do good in His name. Indeed we believe that every Truth student is under divine obligation to use His knowledge of Truth as he is led of Spirit.

Do you think it is wrong to go to fortunetellers?
—*Question answered by Silent Unity.*

Your leading in all personal matters should come from your own indwelling Lord, so we shall not attempt to advise you. We can however tell you what we believe, what seems to us to be right.

We do not say it is actually wrong for you to go to a fortuneteller, yet for us such a course does not represent the highest Truth.

So far as God is concerned your future holds only

the good, the very best. This very best will come into manifestation as you make your thoughts, faith, and activities conform to His law of good. You can attain this conformity only by keeping your consciousness always open to God's wisdom and guidance, and by following His leading.

You make your own destiny; that matter is in your own hands. It is wise to refrain from doing anything that would tend to keep your mind and your faith divided between God and the things that do not measure up to the divine standard. "Christ in you" will make plain your way. If you are thinking or doing anything that might bring discord in the future, your inner light will show you what it is and will also give you the understanding to remedy the situation. Remember that the Christ mind within you knows infinitely more about you and your affairs than any so-called fortuneteller can know. We commend you to its keeping and leading.

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I am sending you a love offering, but it seems small and inadequate in comparison with what I have received through your prayers.—*From letter received by Silent Unity.*

We sincerely and gratefully thank you for your offering. To us it does not seem inadequate, for the spirit in which it was given is the true gauge of its worth—and that makes it limitless. Commercial standards cannot measure the size of an offering to the ministry of Jesus Christ, nor can they determine the amount of good it will do. Nor can they limit the good that will bless those who give to Him. In the measure of the love and thanksgiving with which you gave you are eligible to God's ever-present blessings.

"Behold, I bring you good tidings of great joy . . . for there is born to you this day in the city of David a Saviour, who is Christ the Lord."

The December number of *Daily Word* bubbles over with the spirit of Christmas, which is the central theme of its articles. One of these articles, "Such as I Have I Give Thee," points to the many intangible gifts that we have power to bestow and that in many cases are needed far more than material gifts. It refers to such gifts as the priceless things of Spirit that are always acceptable and that endure eternally.

As the Christmas season comes to the earth again we long anew for a realization of the "peace among men" of which the angels sang on the night when Jesus was born! But it is not enough merely to wish for world peace. We must all help to bring it into reality. Can an individual actually play an effective part in such an undertaking? For the answer to this question read "Peace on Earth" in the December number of *Good Business.* This article by Charles Strotz outlines a four-point program for centering the full force of your thoughts and actions upon the side of peace.

The December number of *Progress* is so filled with inspiration that it is really a Christmas greeting to its readers. Especially in keeping with the season is Eleanor Cloud's story "A Good Shepherd," in which the boy Joel is left in charge of the flock while the other shep-

herds hasten to Bethlehem to see the newborn Messiah. Unable to go with them on account of his lame foot, Joel gives way to a fit of despair. But though left behind, he is not alone, and when the others return to tell him of the Babe in the manger, Joel too has a wonderful experience to relate.

The person who is seeking God or longing for strength, healing, comfort, or guidance must turn to prayer for the attainment of his desire. But just deciding what he needs is not enough. He has a definite part to play by way of preparing himself to receive the answer to his prayer. This is what Winona Godfrey explains in her article "The Workshop of the Soul" appearing in the December 2 issue of *Weekly Unity.* The author gives a striking example of a woman who learned to combine prayer with action to bring about the fulfillment of her desires.

"Christmas Preparedness" is a *Wee Wisdom* story by Mildred R. White that boys and girls will enjoy and from which they will learn the meaning of the true Christmas spirit. The story is about Gertrude, whose cherished plans were frustrated by the discovery that her father would be unable to spare her any money for her Christmas shopping. How was she to buy gifts for her beloved family with only twenty-nine cents in her pocketbook? At first the little girl was in despair, but suddenly an idea came to her. How well it worked was revealed in Gertrude's own announcement on Christmas morning: "This has been the nicest Christmas of my life."

"LESSONS IN TRUTH" WEEK OBSERVED

by a Prison Study Class

An inmate of a large State prison wrote Silent-70 an enthusiastic letter about the good that Unity is doing among the men there. He said: "I never saw men so interested in real reading as these are in the Unity publications. Unity has helped hundreds of men here and still is helping them."

The writer of this letter has been so much benefited by the Unity teaching that he conducts a Truth class in prison, and he is always being approached by new men asking what they can do to gain admission. Twice he has taken his class through the book *God Is the Answer,* and the week of September 11-17 he set aside for "Lessons in Truth" Week. He has made copies of more than two hundred Unity songs to be used in chapel services.

What a transformation takes place in the lives of those who grasp and apply the freeing Truth of Jesus Christ! Silent-70 rejoices in the opportunity to spread the gospel of Truth by providing Unity literature free of charge to prisons and other institutions the world over. Its ministry is carried on by means of love offerings from loyal friends.

THE FULLNESS OF JOY

"These things have I spoken unto you, that my joy may be in you, and *that* your joy may be made full," said the Master to His disciples. If something seems to

stand between you and a full, joyous expression of life, call upon the power within you to remove this barrier. The study of Truth will reveal to you your indwelling power.

You may not be living where you have easy access to a Truth class, but you can study right in your own home under the guidance of the very best teachers by enrolling for the Unity correspondence course. This course is simple and thorough, and students constantly write of the benefit that they derive from it. A folder giving full information about the course will be sent you upon request, and you are in no way obligated to enroll. Just direct your request to the Unity Correspondence School Department, 917 Tracy, Kansas City, Mo.

WILL YOU DO YOUR BIT?

On one occasion Jesus looked with pity on the multitudes, distressed and scattered like sheep without a shepherd, and He said: "The harvest indeed is plenteous, but the laborers are few." Today, just as in His time, the world is full of people who need the help that only Truth can give them. Will you carry on the Master's work by helping spread the gospel of Truth that He taught?

Members of the Help-One-A-Month Club know the joy of serving in this way. They pledge themselves to send one Unity subscription a month to some friend in need of Truth. Join the club today and let *Unity* magazine carry the message of Truth into the life of some friend. Address your letter to Help-One-A-Month Club, 917 Tracy, Kansas City, Mo.

The Purpose of Unity

UNITY SCHOOL OF CHRISTIANITY is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help men and women of every church and also those who have no church affiliations to use the eternal Truth of God.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide to Truth, you will know for yourself what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine. There would be no difference of opinion among Christians if human ideas did not prevail widely, for there is but one Truth, and some day we "shall see eye to eye."

A Unity center is an association of Unity students formed to provide and maintain a place of assembly, where the principles of practical Christianity, as set forth by Jesus Christ and interpreted in the light of present-day experience by the Unity School of Christianity, shall be taught under the direction of an authorized leader.

Unity centers and study classes are places of religious research for all regardless of creed; and places where helpful instruction in Christian living may be received.

Through the Field Department Unity School of Christianity offers an advisory service for center leaders, and authorizes the establishing of Unity classes and centers.

Information about Silent Unity (Unity School's healing department) is given elsewhere in this magazine.

Unity Annual Conference Members and Licensed Teachers

The following Unity leaders are conducting a spiritual ministry in keeping with the Christ teaching as interpreted by Unity School. With the exception of those designated by (LT), these leaders are members of the Unity Annual Conference. Centers are open for teaching, healing, devotional services, and the sale of Unity literature.

Those designated by (LT) are Licensed Unity Teachers. They are preparing for membership in the Unity Annual Conference.

ALABAMA

Birmingham—Harriet E. Price (LT), Unity Cen, Massey bldg

ARKANSAS

Little Rock—Mary Wayman, Unity, 809 W 15

CALIFORNIA

Alameda—Alice Hopkins and Alma Morse, Unity, 1300 Grand

Bakersfield—Della Shutts (LT) Unity, Southern hotel

Beverly Hills—Ruth Rae, Unity, 242 S Beverly Dr

Compton—May Butterworth (LT) Unity, 829 E Compton

Gardena—M. Butterworth (LT) Unity, 1052 W Gardena blvd

Glendale—Geraldine Johnson, Unity, 119 S Kenwood; Mary Adams, Meta Cen, 1420 Kenneth

Hollywood—Rose Schneider (LT) Unity Truth Cen, 1162 N St Andrews

Inglewood—Maude Galpin, Unity, 108 Queen and La Brea

Ione—Hazel Merriweather, Unity Cen

La Canada—Loretta Hennessy (LT) 4321 Canon dr

Long Beach—Louise Newman, Unity, 432 Locust

Los Angeles—Ernest C. Wilson, Norma Knight Jones (LT), Christ Church, Unity, 5225 Wilshire blvd; Nina Fisher (LT) Unity, 2801 S Rimpau; Emma Luke, Unity, 2120 S Union; Alfred Williams, Unity, R K O Bldg

Oakland—Rose Emery, Unity Cen, Ebell Club bldg; Susanna Scott (LT) Unity, 5365 Bond

Pasadena—Lily Stack, Unity, Gertrude Hall (LT) 11 N Oak Knoll

Reseda—Nannie Highnote, Unity, 18636 Ingomar

Riverside—Katherine Sweaney (LT) Unity, 3639 8

Sacramento—Naomi Anderson, Unity Cen, Odd Fellows hall

San Bernardino—Dr. and Mrs. H. P. Nicholls, Unity Cen, 701 Arrowhead

San Francisco—Robert Hulbert, Unity Temple, 126 Post

Santa Ana—Louise Newman, Unity Soc, Commercial bldg

Santa Cruz—Mary Higgins, Society of Prac Chris, 151 Garfield

Santa Monica—Mr. and Mrs. L. L. Hill, Unity Cen, 528 Arizona

Stockton—Harriet Batson, Unity, 822 N Center

Taft—Della Shutts (LT) Taft Unity, Fox hotel

Van Nuys—Mary Hider, Unity, Platt bldg

Whittier—Louise Newman, Unity, 410 S Greenleaf

COLORADO

Colorado Springs—Mabel Beech, Unity Cen, DeGraff bldg

Denver—Ethel Burkle, Temple of Prac Chris, 1555 Race

CONNECTICUT

New Haven—Bonnie Adams (LT) Unity, 1151 Chapel

DISTRICT OF COLUMBIA

Washington—Margaret Ann and E. Roy Feldt, Unity, New Colonial hotel

FLORIDA

Clearwater—Grace Arrowsmith (LT) Unity Cl

Ft Lauderdale—Margarete Suck (LT) Unity, IOOF hall

Jacksonville—Henrietta Miscally, Unity, 725 Hogan; Lillie Saunders (col) (LT) Unity, 804 Pippin

Lakeland—Ida Decker (LT) Unity, New Florida hotel

Miami—May Stoiber, Unity, 128 S E 3d

Orlando—Carolyn Parsons, Unity, 409 S Orange

St Petersburg—J. W. Young, Unity, 646 5 ave S

Tampa—Ocoa Moore and Louise Ramey, 1st Unity Soc, De Soto hotel; Ellie Knight (LT) Mabel Sullivan (LT) Ruby Wagner (LT) De Soto hotel

Tarpon Springs—B. Bain (LT) Unity Cl

GEORGIA

Atlanta—Mary Fullenlove, Unity, Georgian Terrace hotel

IDAHO

Boise—C. Scott, Unity, Pinney bldg

Mt Home—C. Scott, Unity Library

ILLINOIS

Bloomington—Mabel Daughtry, Unity, City Library

Chicago—W. and Anna Hoschouer, Unity, 25 E. Jackson; Nellie McCollum, Unity, Garrick Theater bldg; Margaret Halsey (col) (LT) Unity Study Cl, 104 E 51

Moline—Goldie Richardson, Unity, Le Claire hotel

Peoria—Glenna Arrowsmith (LT) Unity Study Cl, 218 Dechman; Mabel Daughtry, Unity Cl, 210 S Garfield

Rockford—Bonnie Brown (LT) Unity, Stewart bldg; Mae Lundahl (LT) Unity Study Cen, 1230 Grant
Springfield—Mary Meek (LT) Unity, 509 S 6

INDIANA

Indianapolis—Murrel G. Powell, Unity, Century bldg
Kokomo—Lydia Simpson (LT) Unity Study Cl, 523 S Washington
Muncie—F. E. Andrews, Unity, Kirby hotel

IOWA

Cedar Rapids—Goldie Richardson, Unity Cen, 1015 2 Ave S E
Des Moines—Betty Stitt, Unity, 42 & Rollins
Sioux City—Elizabeth McClaughry, Unity Cen, Insurance Exchange bldg
Waterloo—Goldie Richardson, 324½ E 4

KANSAS

Lawrence—Nettie Wyatt (LT) Lawrence Unity Cl, 412 W 9
Topeka—Harriet Pfouts, Unity, Jayhawk hotel
Wichita—Unity Cen, Eaton hotel

KENTUCKY

Covington—Clara Conway (col) (LT) Unity Cl, 1209 Russell
Louisville—Maebel Carrell, Unity, 1322 S 4; Ruth Gilpin (LT) Unity, 1322 S 4; Julie Lilly (LT) Broadway Unity Cen, Breslin bldg; Theresa Rehm, 2111 Eastern Pkwy

LOUISIANA

New Orleans—Elois Echlin, Unity, 823 Perdido; Rhoda Belknap (LT) 823 Perdido; Mrs. E. N. White (LT) Mrs. W. B. Warren (LT) Unity, 604 Canal

MAINE

Portland—O. A. Hodgman (LT) Unity, 562 Congress

MARYLAND

Baltimore—E. Roy Feldt, Unity, Rennert hotel

MASSACHUSETTS

Boston—A. Hall, Unity, 25 Huntington
Cambridge—Edna Titus (LT) Cambridge Unity, 881 Mass

MICHIGAN

Detroit—Irwin Gregg, Unity, Maccabees bldg; LuDora BeVier (LT) Martha Fishburn (LT) Roxie Miller (LT) Bessie Otto (LT) Virginia Shipley (LT) Walfred Taurainen (LT) Unity, Maccabees bldg; Otto Fishburn (LT) Unity Cl, 13115 E Jefferson
Flint—Edmund Risk (LT) Unity, Dresden hotel
Grand Rapids—Ida Bailey, Unity, 61 Sheldon
Kalamazoo—Amy Moffett, Unity, 209 W Dutton
Lansing—Harvey and Ida Best, Unity Assoc, Olds hotel
Royal Oak—Maud McCulloch (LT) Unity Cen, 101 S Troy

MINNESOTA

Minneapolis—Lila Ranney, Unity Cen, 1108 Nicollet
St Paul—Hazel Risk (LT) Unity, 356 Cedar, Met Bank bldg

MISSOURI

Kansas City—Louis E. and Ethel Meyer, Unity Soc, 913 Tracy; Charles and Cora Fillmore, Unity School; Francis J. Gable, Editor, Unity School; Ida Palmer, S S Unity Cen, Jewell bldg
Springfield—Marian Hoagland, Unity, Hawver bldg
St Joseph—Ralph O'Day (LT) Unity, 12 and Felix
St Louis—Elsie Abbott, Unity Soc, 320 N Grand blvd; Fred and Hilda Eilers, S S Unity Soc, 6100 S Grand; Mabel H. Kaye (LT) Unity Soc, 320 N Grand blvd; Florence K. Brummer (LT) Unity Assb, 5440 Neosho

MONTANA

Billings—Mary Wessel, Unity, New Grand hotel
Bozeman—M. Wessel, Unity, Baxter hotel
Butte—Mary Wessel, Unity, Y M C A
Great Falls—V. Huhn, Unity, Dunn blk
Kalispel—Maidie Van Etten (LT) Unity Cl, 229 2 Ave E
Livingston—M. Wessel, Unity, Elks' hall

NEBRASKA

Lincoln—Iva Woods (LT) Unity, Peterson bldg
Omaha—M. Schopf, Unity, Electric bldg

NEW JERSEY

Cranford—Edith Berry, Unity, Hampton hall
Montclair—Gladys Stevenson (LT) Unity Study Cl, 33 Gates
Newark—Edith Berry, Unity, Berwick hotel
Plainfield—Florence Hutton (LT) Unity, Babcock bldg

NEW MEXICO

Albuquerque—Mina Stevenson (LT) Unity, 419 S Broadway
Raton—Carrie Schleifer (LT) Unity, 323 S 4

NEW YORK

Brooklyn—Ella Pomeroy, Unity, 3 Albee sq; Betsy Van Allen (LT) Unity, 3 Albee sq
Buffalo—Ella Richards, Unity, 414 Delaware
Elmira—Elise Rosenberg (LT) Unity, Mark Twain hotel
Flushing—Renee Klaus (LT) Unity—Flushing, 13-15 Arcade bldg
Freeport—Marion Rodgers (LT) Unity, 102 N Grove
New York—Georgiana Tree West, Unity, Laura Hyer, 580 5th ave; Richard Lynch, 180 Central Park So; Crichton Russ Boatwright (LT) Unity, Sharlee Thompson (LT) 33 W 39; Nana Sutton (col) (LT) Unity Study Cl, 2 W 130
Rochester—Unity Soc, Taylor bldg; Raymond Barker (LT) Unity, Hotel Seneca
Syracuse—Raymond Barker (LT) Unity, Onondaga hotel

White Plains—Octavie Martial (LT) Unity, 40 Mitchell Pl

OHIO

Akron—Jessie Maloney, Unity, 34 High

Canton—Jessie Maloney, Unity, 203 6 st NW

Cincinnati—M. Norwood, Unity, 26 E 6; E. Smith, Oakley Unity, 3041 Madison; M. Leslie (LT) Unity, 26 E 6

Cleveland—Earl Anthony, Unity, Hotel Cleveland

Columbus—John G. Coulson, Unity; Ethel Lieberman (LT) Mercedes Fossler (LT) University club bldg

Dayton—Ethel Crouch, Unity, Dayton Industries bldg

Hamilton—Louise Tahse, Unity, 117 Ross; Hobart and Ruth Gillespie (LT) Unity, 117 Ross

Lima—L. Matthews (LT) Unity, Cook tower

Marion—Fannye Treaster (LT) Unity Cl, Harding hotel

Springfield—Fannye Treaster (LT) Unity, Arcade hotel

Toledo—Beatrice Whipps (LT) Unity, Richardson bldg

Warren—Everett St. John (LT) Unity, 2d Natl Bank bldg

Wellington—Margaret Jones (LT) Unity, 419 Courtland

Youngstown—Everett St. John (LT) Unity Cl, Y M C A

Zanesville—Fannye Treaster (LT) Unity Cl, Schultze bldg

OKLAHOMA

Tulsa—G. Kehrer, Unity, Masonic bldg

OREGON

Portland—M. Lance, Unity, 811 N W 20

Baker—C. Scott, Unity, Baker hotel

LaGrande—C. Scott, Unity, Sacajawea hotel

Medford—Marion Clifton (LT) Unity Cl, 319 Medford Center bldg

PENNSYLVANIA

Philadelphia—Margaret Feldt, Unity Assb, St James hotel

Pittsburgh—Earl and Martha Anthony, Unity, Century bldg

TENNESSEE

Memphis—E. Chester, Unity, Hotel Chisca

Nashville—Mary E. Turner, Unity, 1816 Broad

TEXAS

Amarillo—Eugenia Lane (LT) Unity, 1500 Jackson

Dallas—M. Hursey, Unity, Allen bldg

El Paso—Bertha Forbes, Unity, 305 E Franklin, Gardner hotel bldg

Houston—Lilian Brass, Unity, Milam bldg; Corine Smith (LT) Unity Cl (col), Odd Fellows temple

San Antonio—Mary Myles, Unity, Maverick bldg

WASHINGTON

Ellensburg—Christopher Scott, Unity, Ellensburg hotel

Kennewick—C. Scott, Unity, Mueller bldg

Seattle—Paul Rigby, Unity Cen, 1905½ 3; Estelle Key, 2120 California (mailing address)

Wenatchee—Christopher Scott, Unity, Cascadian hotel

Yakima—C. Scott, Unity, 109 S 4; B. Scott (LT) Unity, 109 S 4

WISCONSIN

Beloit—B. Brown (LT) Unity, 1347 White

Milwaukee—Unity Cen, Commerce bldg

CANADA

Calgary—N. Elliott, Unity 221A 8 ave W

Regina—R. Kemp (LT) Unity, Drake hotel

Toronto—Herbert J. Hunt (LT) Unity, 233 St Clair W

Winnipeg—E. Bowyer, Unity, Donalda blk

ENGLAND

Liverpool—Dora Johnson, Soc of P C, St Lukes Chambers, Bold Place

London—Parker Drake (LT) British Unity, 78 St John's st E C 1; Ruth Hacking (LT) Unity Soc, 2 Earl's Court Gardens S W 5

Wirral—D. Johnson, Unity, "Glendor" Mount Road Upton

HAWAII

Honolulu—M. Handly, Unity, 240 Lewers rd

UNITY PUBLICATIONS MAY ALSO BE PURCHASED AT THE FOLLOWING ADDRESSES

ARIZONA

Phoenix—Cen of Spiritual Education, 372 N 2 ave

CALIFORNIA

Berkeley—Christian Meta, 1176 Colusa

Fresno—Unity Cen, 1360 Echo

Hollywood—Truth Cen, 1615 N Cherokee; Elberta Willis, 1706 N McCadden Pl

Los Angeles—Unity, 1684 W Adams; Christian Unity, 611 S Kingsley Drive; Fowler Bros, 414 W 6; Bullocks; Advance Bk Co, 628 W 8; May Co, 8 & Hill; Mamie Dean, 1129 S Catalina; Truth Chapel, 268 S Serrano

Oakland—Truth Cen, 3006 Fruitvale; H. C. Capwell & Co; C Assembly, 1800 Alice; Meta Lib and Book Shoppe, 532 16, Rm 416

Ontario—Lionel Kenworthy, R 1

Palo Alto—C Assembly, 345 Embarcadero

Pasadena—Church of Truth, 690 E Orange Grove

Redlands—Leona Ballou, 906 Tribune

Redwood City—C Assembly, Women's Club house

Sacramento—Church of the Truth, 1415 27

San Diego—Unity, 1017 7

San Francisco—Meta Lib, 177 Post; The

Emporium; Mission Truth Cen, 20 and Capp

San Jose—C Assembly, 72 N 5 & 1305 Lincoln; Meta Bookshop, 80 E San Fernando

Santa Barbara—Truth Cen, 277 E Arrellaga

COLORADO

Denver—Herrick Book & Supply Co, 934 15; Publication Book Store, 514 15

Pueblo—Divine Science, 520 W 11

CONNECTICUT

Hartford—Unity, 926 Main

Stamford—Unity Soc, 328 Atlantic

DISTRICT OF COLUMBIA

Washington—Unity Lit, 1326 I NW

FLORIDA

Daytona Beach—Church of Divine Science, Palmetto club

GEORGIA

Atlanta—Atlanta Truth Cen, Mortgage Guarantee bldg

IDAHO

Boise—Truth Cen, 720½ Idaho

ILLINOIS

Champaign—V. Edwards, 205 E Stoughton

Chicago—Unity, 116 S Michigan; South Side Cl (col), 4307 S Mich

Decatur—Unity Cen, 421 N Main

IOWA

Davenport—Unity Cen, Whitaker bldg

MASSACHUSETTS

Boston—Meta Club, 25 Huntington; Old Corner Bookstore, 50 Bromfield; Home of Truth, 1 Queensberry

MINNESOTA

Duluth—Truth Cen, 215 W 2

MISSOURI

St Louis—1st Unity Soc, Kings-Way hotel; Divine Science, 3617 Wyoming

MONTANA

Helena—Unity, Pittsburg blk

NEBRASKA

Lincoln—Unity Soc, 1548 O

NEVADA

Reno—Reno Unity Cen, Clay Peters bldg

NEW JERSEY

Atlantic City—Temple of Truth, 1325 Boardwalk

NEW YORK

Buffalo—Buffalo Soc, Statler hotel

Jamaica—Unity, 89-39 163

New York City—New York Cen of Truth (col), 2523 7 ave; Brentano's, 1 W 47; Universal Truth Cen, 360 W 125; Church of Healing Christ, Hotel Astor; Church of Truth, 11 W 42

Syracuse—New Thought, 155 E Onondaga; Blanche Marie Peters, 166 S Salina

OHIO

Cleveland—Church of Truth, Hotel Olmstead; Emerald Meade, Beaux Arts bldg

OKLAHOMA

Oklahoma City—Divine Science Rdg Rm, Liberty National Bank

OREGON

Eugene—Truth Cen, Miner bldg

Portland—Meta Lib, 1009 S W Yamhill

PENNSYLVANIA

Erie—Truth Cen, Lawrence hotel

Philadelphia—Chapel of Truth, 117 S Broad

West Chester—Christ Truth Ministry, 132 W Market

TEXAS

Austin—Truth Cen, 203 Driskill hotel

Harlingen—Unity Cl, Commerce bldg

WASHINGTON

Seattle—Seattle Cen, 1125 5; The Bon Marche

Spokane—Church of Truth, 1124 W 6; Meta Bookshop, 821½ I; Unity Bookshop, Radio Central bldg

Tacoma—Truth Temple, 902½ N 2

AUSTRALIA

Adelaide—New Thought Soc, Eagle Chambers; Divine Science Cen, 99 King William

Sydney—New Thought Cen, The Block, 428 George; Mrs. Albert Russell, 333 George St

CANADA

Calgary—Church of Truth, 105A 8 ave W

Edmonton—Unity Cen, Empire blk

Moose Jaw—Unity Class, 73 High W

Regina—Unity Cen, Drake hotel

Saskatoon—Unity Cen, Grain bldg

Toronto—Unity Cen, 765A Yonge

Vancouver—Meta Cen, Hotel Georgia

Victoria—Truth Cen, 720½ Fort

Winnipeg—Beth Richards, 265 Portage

ENGLAND

Bascombe, Hants—E. Quinion, 20 Gordon

Easington Village, Durham—Thomas W. Merrington, 11 Sea View

Leicester—Emma Dansan, 98 Kedleston rd

Liverpool—Unity Cen, 12 Williamson

London—L. N. Fowler & Co, 7 Imperial arcade, EC 4; The Rally, 104 Great Russel st WCI; International Thought Alliance, 1 Henrietta st

Manchester—Truth Cen, Houldsworth Hall, Deansgate

GERMANY

Heilbronn am Neckar—Heilbrunnen-Verlag, Frankfurterstr 8

HOLLAND

Amsterdam—The Holland-Hamblin House Oosterpark 27

ITALY

Torre Pellice (Torino)—Unita, 2 Via Angrogna

NEW ZEALAND

Auckland—Mrs. A. H. Chambers, 16 Pentland ave, Mt Eden

SCOTLAND

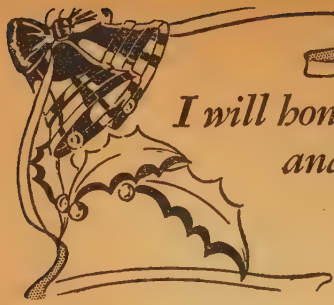
Glasgow—Prac Christianity Cen, 534 Sauchiehill st

SOUTH AFRICA

Johannesburg—School of P C, 12-14 Wimpole Chambers, Bree and Kruis sts

WEST AFRICA

Nigeria—Unity Cl, Edibe-Dibe Road, Calabar; Truth Study Cl, Item Ovim NER



I will honor Christmas in my heart, and try to keep it all the year.

—Charles Dickens

Ebenezer Scrooge of Dickens's immortal "Christmas Carol" finally learned that "things" are not the real Christmas. They are outer symbols, merely the reflection—however jolly and satisfying—of Christmas; for Christmas is essentially a thing of the spirit, of the heart.

We cannot weigh the essence of Christmas. We cannot put it into a picture, tie it up in a package, or make a phonograph record of it. Yet we know it is present. We feel it warming our hearts. We see it in the smiles of old friends and feel it in their warm handclasps. We hear it in the laughing "Merry Christmas" of the corner newsboy. Truly it is the Spirit of the Christ born again in each of us as His sacred birthday approaches!

Material gifts may grow battered and shoddy, the candles be snuffed out, the carols forgotten for another year; but the spirit of Christmas is something that need never leave us. Like Scrooge we can "try to keep it all the year."

Perhaps this is why many persons enjoy sending *Unity* subscriptions for Christmas. They feel that in giving *Unity* to a friend they help him keep Christmas bright in his heart all year long. Those who receive *Unity* sense this also. They realize that each issue brings new spiritual gifts of love, hope, inspiration, and understanding; and they complete the circle of good by blessing, either in thought or in action, the one who provided the gift of *Unity*.

★ ★ ★ ★ ★ ★

Most Christmas Greetings End Up in the Wastebasket . . . These Don't

For your use in observing the custom of sending Christmas greetings, Unity provides card-sized booklets, which not only convey your good wishes but also bring your friend a story or inspirational message that he will treasure for months to come. They are twelve in number:

Holy Bread—Blessings result from the giving of a dollar in Christ's name.

Joy Cometh—A miracle saved Otto, who had been given up to die.

One Perfect Gift—Jairus honors the Master with a great feast.

The Challenge of the Dawn—A new and shining path awaits you each morning.

The Great Helper—Tells you how to rely wholly upon God.

The Protecting Presence—An inspiring interpretation of the 91st Psalm.

The Song of Life—The message of the 23d Psalm adapted to everyday needs.

The Turning Point—A mother prays and her affairs change for the better.

Twenty-Four Golden Hours—A girl finds the secret of true happiness.

What Child Is This?—The real Christmas spirit comes to Castle Beaupense.

The Way of Faith—There is always a place for one who wishes to serve God.

Where Blessings Begin—A woman learns to count her blessings.

These booklets are so attractive that you will be proud to send them to any of your friends. A mailing envelope bearing a Christmas design and requiring only one cent postage is included with each booklet. Price of the booklets, 10 cents each;

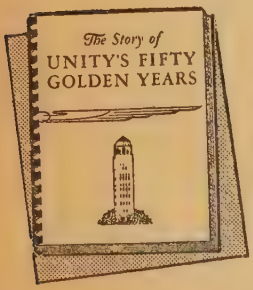
12 for $1

These books . . . each of whicl
concentrates on importan
Truth subjects . . . make idea

Christmas Gifts

2 BOOKS NEW THIS CHRISTMA

Jesus Christ Heals—Just off the press in time for Chris mas is Charles Fillmore's new book on spiritual healing It is a complete textbook, giving the facts about healin and explaining what to do to overcome seeming physi handicaps. Every idea in it is based directly upon th works and teaching of Jesus; it is definite and practica in solving health problems. It is $1 in cloth; $2 i flexible binding.



Unity's Fifty Golden Years—This book by Dana Gatli describes the growth of the Unity movement, combinin facts and personalities in a story that is both absorbin and authoritative. Months of research preceded the writ ing, and the book is illustrated by 76 photographs. A special plastic binding allows the book to lie flat wherev it is opened. It is priced at $1.

How to assure yourself of the best service on your gift orders

Books for gifts can be sent directly to you in one package, or we shall be glad t mail them individually to your friends, wrapped in holiday style and with a announcement inclosed saying that the gift comes from you. Indicate plainl on your order what books you want and where they are to go.

Here Are Other Favorites . . .

For Beginners

Beginning Again, by Frank B. Whitney
God Is the Answer, by Dana Gatlin
Have We Lived Before?, by Ernest C. Wilson
How I Used Truth, by H. Emilie Cady
Lessons in Truth, by H. Emilie Cady
Letters of Myrtle Fillmore
Lovingly in the Hands of the Father, by Evelyn Whitell
Master Class Lessons, by Ernest C. Wilson
Mightier than Circumstance, by Frank B. Whitney
New Ways to Solve Old Problems, by Lowell Fillmore
The Sunlit Way, by Ernest C. Wilson

For Advanced Students

All Things Made New, by Frances W. Foulks
Christ Enthroned in Man, by Cora Fillmore
Christian Healing, by Charles Fillmore
Mysteries of Genesis, by Charles Fillmore
Talks on Truth, by Charles Fillmore
The Twelve Powers of Man, by Charles Fillmore
Usable Truth, by Richard Lynch
What Are You?, by Imelda Shanklin (clothbound only)

For Friends Seeking Healing

Jesus Christ Heals, by Charles Fillmore
Truth Ideas of an M. D., by Dr. C. O. Southard
You Can Be Healed, by Clara Palmer

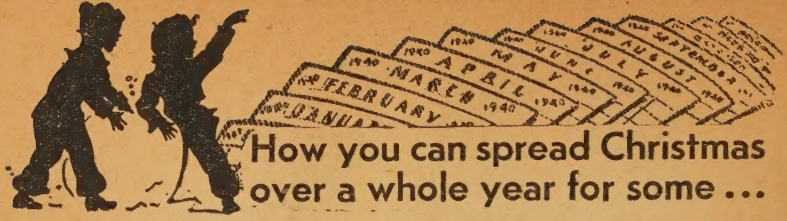
For Business People

Prosperity, by Charles Fillmore
Working with God, by Gardner Hunting

For Parents with Young Children

You and Your Child, by Zelia M. Walters

Each book is $1 in cloth binding; flexible binding, $2.



How you can spread Christmas over a whole year for some ...

✡ Boy or Girl

Uppermost in your heart at Christmas is the desire to make some child truly happy, and a sure way of doing this is by sending him a year's subscription for *Wee Wisdom.*

This is a 36-page magazine crammed with things that children enjoy: captivating stories, poems, pictures in color, puzzles, games, cutouts, little stories about stamps, art and handicraft projects, and other features. But *Wee Wisdom* does more than entertain children. Its stories point out the value of honesty, courage, obedience, and similar traits, thus teaching them to use Truth principles during their formative years.

Wee Wisdom with Other Leading Magazines. These combinations have been arranged so that along with WEE WISDOM you can order other leading magazines at a special price:

WEE WISDOM

with Boys' Life	$2.00
with Better Homes and Gardens	$1.70
with American Girl	$2.00
with Popular Mechanics	$3.15
with Etude Music Magazine	$2.50
with Parents' Magazine	$2.40
with Nature Magazine	$3.50
with McCall's and Redbook (These two to same address)	$4.00
with American and Woman's Home Companion (These two to same address)	$4.00

★ These prices are good only in the United States. The magazine combinations listed above are cash offers only and cannot be ordered on the Prosperity Bank plan.

WEE WISDOM'S high quality, attractive make-up, and variety of features make it a gift that is unequaled at the price of..... **$1**

Your friends will say thank-you many times over when you give them a subscription for a Unity magazine, for such a gift will cheer and bless them for twelve months.

EKLY UNITY—For beginning ents. The message of this peri- al is so simple and understandable it appeals to every person whether has ever read Truth literature or Its brief articles, a weekly message n Silent Unity, and inspiring ac- nts of answered prayers make its t pages usable every day in the k.

ITY magazine—For the advanced ent. For fifty years this magazine been devoted to Christian healing. ing articles, a metaphysical inter- ation of the Bible lesson, "Helps n Silent Unity," and testimonials of ings make it truly inspiring and ful. The twelve issues make a th reference book.

DAILY WORD—For those who need a daily lesson. A page for each day with an affirmation for health, prosperity, illumination, peace, happiness. Written and edited under the direction of Silent Unity. There are 365 lessons in a year's subscription.

PROGRESS—For young people. Your friends with a youthful outlook, no matter what their age may be, will appreciate this colorful, illustrated magazine that features true-experience articles and stories. Published monthly.

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Mary's Gift

By Dorothy Callaway

A precious weight her arms could hold,
  A Babe to hear her lullabies!
Did myrrh or frankincense or gold
  Or great white star in sapphire skies
Disturb the Virgin's gentle heart?
She was so young to fill this part.

Yet I fill mine in hope and joy,
  Whose place is small in cosmic plan,
Who guard and guide a little boy
  And pray he'll be a worthy man;
For Mary gave me staff and rod:
Her Son to lead my son to God!